FOREWORD

Our cover, showing the head of an Indian, is appropriate for a magazine appearing before Thanksgiving Day and soon after Indian Summer.

Elaine Goodale Eastman is well-known as an author. She married in 1891 a full-blooded Sioux, Dr. Charles A. Eastman (Ohiyesa). Donald Adams is Chairman of the Laymen's Advisory Committee. Earle Ballou of Peiping, China, is General Secretary of the North China Council. William Allen Harper is Professor of Religious Education in Vanderbilt University. Frank Scribner is pastor of the First Church, Janesville, Wisconsin, Walter Blair of the church in Fairmont, Minnesota. Rudolph Hertz is Principal of the Santee Indian School. Wilbur Deming, of Ahmednagar, India is home on furlough. W. Alfred Wycoff is a Presbyterian minister; it is Mrs. Wycoff who is in charge of the work her husband writes of, and in which he was himself at one time engaged. Robert Armstrong is Secretary of the New Hampshire Congregational-Christian Conference.

All honors go to Southern California in the recent MISSIONARY HERALD campaign for new subscribers. The women in that section of the country turned in 99.5 per cent of their quota—almost a perfect record. The State of Connecticut also made a splendid showing. Our thanks to all who helped in this campaign.

Our Altar of Intercession begins with the January issue of the Herald. In a sense this will take the place of the Prayer Cycle published by the Commission on Missions which is to be discontinued. Meanwhile we recommend the use in November and December of that Cycle. It is entitled *The Christian Victory*.

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At Home and Abroad

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Continuing the *American Missionary* and the *Missionary Herald*

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Pacific School of Religion Berkeley, Calif.

CONTENTS

COVER. Photograph by H. Armstrong Roberts

ARTICLES

The Outcome of the Fiscal Year. By Harold B. Belcher . . 457
Apportionment Receipts. By John R. Scotford 458
Are American Pagans Persecuted? By Elaine Goodale Eastman . 461
Going Out on a Canvass. By Donald A. Adams 463
Rotary Looks at the Missionary. By Earle H. Ballou . . . 464
Modern Youth and Modern Missions. By the Hartford Mission Fellowship 468
Sharing as Trustees. By William Allen Harper 469
The Single Versus the Double Budget
For the Single Budget. By Frank J. Scribner . . . 471
For the Double Budget. By W. Walter Blair . . . 472
Negro Beginnings. By Kelly Miller 474
Where Dwellest Thou? A devotional service by Mrs. Carolin Hobart 479
Know Thyself—In North Dakota 480
What the Well Dressed Church Will Wear. By Grace H. Knapp . 481
The Dakota Indians End a Century. By Rudolph Hertz . . 483
The Missionaries Look Forward. By Wilbur S. Deming . . 485
The Governor Comes to Madura 487
Program Pointers for the Pilgrim Fellowship. By Harry T. Stock . 488
A Midsummer Day's Dream. By W. Alfred Wycoff . . . 489
New Hampshire Cultivates Its Laymen. By Robert G. Armstrong 490
An Opportunity School for Alabama 491
A Leadership Change at Ryder Memorial 492
For Armistice Day. Two Poems 499

WANDERINGS AND WONDERINGS. By John R. Scotford 476
CAMERA NEWS. By Dorothy P. Cushing 477
SECRETARIAL SIDELIGHTS. By John R. Scotford 493
HERALDINGS. By John R. Scotford 494
BOOK CHAT 496
THIS, THAT, AND THE OTHER 498
PERSONALS 499
IN MEMORIAM 500
THE CHRONICLE 503

Fort Berthold Mission

Glimpses of the Indian Children and Workers

Rev. Robert Lincoln, Wife, Daughters, and Grandchild

Photos by Rev. Harold Case

Indian Children

An Indian Girl

Mrs. Dora Bear and Baby

School Picture

Are American Pagans Persecuted?

By Elaine Goodale Eastman

SHOULD we encourage primitive practices among the Indians? Were American Indians denied their sacred birthright of religious freedom up to the year 1930? Have they, as communicants of authentic native religions, "profoundly moral and life-transforming," been forcibly proselytized and "physically persecuted" by a nominally Christian government? If—as claimed by Mr. Collier—the theoretic impregnability of primitive paganism in our midst rests solidly upon a constitutional guarantee, is not a rhetorical defense of its beauty quite beside the point? Whether it be beautiful or ugly, wise or foolish, has nothing to do with the legal principle which affirms individual liberty of conscience as a matter of personal privilege.

A Question of the General Social Welfare

Adherents of unpopular minority creeds, however heterodox or extraordinary, including many strange, exotic faiths and alleged personal revelations, have enjoyed complete immunity from state interference—that is to say, purely as believers. Only when overt acts connected with such beliefs come into direct conflict with our laws or established folkways—and not always then—has any attempt been made to suppress them. In such a case, it obviously becomes a question of others' rights and of the general social welfare.

For example, any church or creed involving the practice of polygamy—and there have been several besides Mormonism—has sooner or later met with disaster. Sincere believers in faith cures are not infrequently haled into court and compelled to employ a qualified physician for their families. It is not long since a hill-billy preacher made the front page in our metropolitan newspapers by flourishing a live rattlesnake in the pulpit and afterward publicly refusing treatment for its bite—all for the glory of God and attendant notoriety.

We read that the author of this successful gesture is not without imitators. In case a whole community became infected with his particular brand of piety, would not organized interference be probable, and even laudable?

Belief in witchcraft and demoniac possession was practically universal among our Indians in the days before white contact, and still crops up occasionally—not only on remote reservations, but in backward rural districts among native-born whites. If any of our neighbors were to take it into his head that he could bring about our agonized demise by sticking pins in a manikin, we might merely be amused. If, however, he were to publicly accuse us of killing his cow or making away with his daughter by the practice of magic and the Black arts, it might be necessary to restrain him legally.

I think it safe to say that Indians have been permitted to practice plural marriage, witchcraft, shamanism, fetishism, and various physical tortures in the name of religion to a greater extent, unhampered, than have any other Americans, white or black. It is true that local regulations have been changed from time to time, in accord with the point of view of different administrations, which must be slightly confusing to the worshippers. A generation ago, Commissioner Leupp found that the old-time ceremonies "had lost their flavor and become commercialized"—a rapidly growing trend, by the way. He admitted that "on broad general principles, they have a right to dance if they wish." Commissioner Burke, on the other hand, issued a general circular in 1921, expressly forbidding such public exhibitions as he deemed indecent and immoral.

While all pagan worship is naturally frowned upon by Christian missionaries, and to a degree by government officials (who are there for no other purpose than to develop a more modern technique) it was merely discouraged, but not by any means prohibited, during the six or eight

critical transition years that I lived among the Sioux on a footing of considerable intimacy. The real question is, not whether native religions were in harmony with the original tribal culture, but whether they may successfully be preserved, or adapted, in connection with modern public school and college training.

Objections to Primitive Indian Practices

An experienced missionary to the Plains people states: "Their religion centered around the buffalo and became practically impossible with its disappearance." His objection to keeping alive such ancient practices as still linger in out-of-the-way corners of the reservation, is that they make for segregation and hinder economic progress. This has always been a strong motive for officially discouraging archaic public ceremonies, with their conspicuous and costly "give-away" features, to say nothing of the impoverishment of unfortunate families through the inordinate demands of the native magician when called in to treat their sick.

Peyote, a cactus drug imported from Old Mexico about a generation ago, is associated with a religious cult in some states incorporated under the name of The Native American Church. I have never yet heard of a disinterested observer who pronounced its effect upon the confirmed addict to be other than demoralizing.

"For over thirty years," writes the Rev. Henry A. Vruwink, "intelligent, well-informed and scientifically-minded people have been maintaining that Peyote is the greatest single menace to progress among the Plains Indians."

It is prohibited, moreover ("rightly or wrongly," says John Collier, the present Indian commissioner) by the laws of several states with a large Indian population. Mr. Collier has announced that "violations of law are to be dealt with as such, but in no case shall punishments for statutory violations be so administered as to constitute interference with . . . the religious or cultural life." This rather equivocal statement needs further clarification.

An Episode Whose Lesson is Obscure

The "Ghost Dance" or Messiah worship of 1890-91, of which I was a contemporary observer and student, presents the bleeding example of a religious delusion which our government undertook to suppress by force. This was not because of anything shocking about the simple and touching nocturnal ceremonies, but in view of the attendant prophecy that all white men would soon be miraculously swept from the surface of the continent, so that the Indian and the buffalo would once more reign supreme.

It would naturally occur to near-by settlers and the less courageous or experienced Indian agents that an attempt might soon be made to help out the expected miracle. It was in the ill-fated effort to forestall any such eventuality—first, by ridicule and counter-persuasion, second, by the use of native police and the attempted arrest of certain leaders, and finally, by the employment of federal troops in hopes of overawing the people—that some three hundred ragged, miserable fugitives, two-thirds of them women and children, together with thirty or forty soldiers in the regular army lost their lives. It should be borne in mind that only about ten per cent of the Sioux were in any way involved in this "Messiah craze," that it affected practically no ex-students of the better schools or members of Christian churches, Catholic or Protestant, and that many of the best-informed persons on the ground, including the army's commander-in-chief, General Miles, deprecated any appeal to arms, and held that with patience, and some attention to the just grievances of the Sioux, it would gradually disappear.

The lesson of this episode is somewhat obscure. One may, however, infer that the sudden appearance of a fanatical "new religion" along definitely racial lines is bound to excite nervousness, and quite apt to lead to serious trouble. Suppose that Negroes in the Deep South, or even the Japanese in Arizona, were to associate predictions of a miraculous assumption of power with the revival of mysterious pagan rites.

Neither Banned Nor Supported

Such abracadabra of whatever origin, should probably not be arbitrarily banned, but to give them official countenance and support as part of a deliberate governmental program would appear decidedly indiscreet. Mr. Facing-both-

Ways is no true friend to our Indians. We have spent and are spending millions annually in a national effort to build them up—not as exotic tribes with primitive conceptions of life and conduct, but as competent individuals, and an acceptable element in the general population. If the much-extolled native religions still persist anywhere, it must be among the Navajos and the Pueblos in the isolated and semi-arid Southwest. Is there not something hopelessly incongruous about rhapsodizing—and publicly upholding—their communal, dramatic prayers for rain, while at the same time teaching scientific forestry and erosion control, and investing hundreds of thousands of dollars of the tax-payers' money in a local, up-to-date water supply?

Which shall the harassed tribesman really believe in? Must he pin his faith to the ancient, mystical Rain Dance, or to the modern method of conquering the desert?

Going Out on a Canvass

By Donald A. Adams

Personal gains from the most intimate and necessary of all church activities

BEFORE any man or any group of men can go out to raise money for church or any other institution and get real satisfaction from the job they must have the feeling that the church or institution is in first class shape and has its house in order. So far as finances are concerned there are many churches of which this is not true.

We first need a tentative budget which is thoroughly understood by all members of the church. If the results of the canvass will not carry this budget it should be revised to meet the situation. There should be an adequate bookkeeping system which at the close of any month will give a complete and true picture of the financial condition of all the church departments and also a finance committee or other control group which will hold monthly meetings and check monthly expenditures and receipts on the basis of the budget against the actual expenses and receipts. If discrepancies occur they should be explained and corrected.

Every canvass will be put over in a better spirit, and I am almost ready to say successfully, if the workers and givers know that the affairs of the institution are in correct shape. Nothing else can give the necessary confidence.

Assuming that we have the background of proper church administration, I am persuaded that there are few tasks more rewarding or worthwhile than the one of helping to raise the budget. Then, anyone can put his hand to this task not only without apology but also with enthusiasm. There is always satisfaction in being part of a good machine.

Perhaps the greatest individual gain one can receive from this task is an understanding of the affairs of your own church. The almost universal shortcoming of laymen is a lack of such knowledge. I have a feeling that in most cases this is not the fault of the laymen. They have not been afforded a good opportunity to learn. The Every Member Canvass, properly prepared and run, should go a long way to remedy this shortcoming. Those who participate in the canvass are not well prepared for the task unless they can answer almost any question about their church. It is not just a "collecting" job.

Another definite gain for those who share this service is an acquaintance with the parish. They will know more about the members—who they are—in what parts of the city or town they live—what sort of people they really are.

The greatest failure of our churches has been that they have not given the laymen enough definite, concrete tasks. If the individual church has the proper background there should be no difficulty in finding plenty of men willing to participate in a well set-up canvass.

Most of us are tired of thinking about our own troubles, fancied or real. This Every Member Canvass is one opportunity to partially remedy that situation. There is nothing which can act

as such a tonic as the endeavor to help some one else.

Last but not least is the certain opportunity to meet new people in their homes and to get fresh and inspiring reactions from those we have known for a long time. Almost invariably at the close of a canvass the majority of those who took part tell with enthusiasm of the fine time they had. This is a good year to start a comeback on church finances and I am sure we can make that start if we will put on the Every Member Canvass as it should be done.

Rotary Looks at the Missionary

By Earle Hoit Ballou

Part of an address before the Rotary Club of Tientsin, China, which was printed in the *Peking and Tientsin Times*

WHEN I hear the profession to which I belong referred to as "those damned missionaries"—and one *does* hear it so referred to once in awhile—I have a good deal of sympathy for the speaker. For of course, in a good many ways we *are* "damned." We are a very heterogeneous bunch: a few good, a few bad, and the great majority of us quite indifferent.

But, for some reason, when one of us goes wrong, or makes an unfortunate error of judgment, we seem to attract a disproportionate amount of attention. And because a few of us are condemned with some reason for our lack of conformity, the whole profession is lumped together, and the particular deflection is dismissed as only typical of what "those damned missionaries" would probably do under similar circumstances.

Of course this gets under our skins. I hadn't been in China very long before it was held out to me as a consummation devoutly *not* to be desired that I should ever be labelled as a T.M.—Typical Missionary. That is, a man who would be recognized at first sight as a missionary; who conforms to an—on the whole—unattractive type: more than necessarily pious, puritanical in the most unpleasant sense of that much abused term; more than slightly Pharisaical; also, poorly dressed, not too well mannered, and perhaps slightly uncouth. It is bad enough for a man to be a T.M.; it is far worse for a woman—but I am not worrying about the women this noon.

From this fear of becoming a T.M. there easily develops an inferiority complex, but as a by-product of that springs one of the joys, infrequent and momentary, that comes to lighten the sad, dark days of us missionaries. I refer to the remark of some stranger to whom one has just been introduced and learns in the course of the conversation what one's business is—a remark admitting an astonishment that overcomes the stranger's good taste:

"But I never would have guessed that you were a missionary!"

The Diversified Jobs of Missionaries

It is too bad that missionaries so often have in an aggravated form the natural desire to be taken for somebody else. It is too bad, for one thing, because their jobs are so diversified that the word missionary may include almost any line of activity.

Here was a fellow, whom doubtless several of you knew, teaching journalism at Yenching University and contributing a column every day or so to the late lamented *Peking Leader*. He was a missionary.

Here is a woman, a housekeeper and mother of growing children, and also the author of one of the most deservedly popular novels in years—I don't need to give you her name because you all know it and honored yourselves by the honor you showed her—she is a missionary. And her husband, a true scientist whose studies in Chinese rural sociology are probably the most authoritative available—he also is a missionary.

Here is another woman, supposed to be a strictly "religious worker." She is, but her religion is taking an interesting outlet just at present in an increasingly successful experiment in developing small woolen industries in her part of the country, opening up a whole new field of possible economic development for a large section of a neighboring province.

Here is a man who is a country evangelistic missionary, the kind who in not too ancient cartoons was shown standing under a tree with a Bible in one hand, preaching to a crowd of people. Some eight years ago he took the initiative in starting Thousand Character Classes in little village churches and any other places that opened up to him and his Chinese colleagues. In these eight years something like 35,000 adults have been enrolled in those classes, a quarter of them graduating from the four-month course.

The experiment was so successful as an approach to the whole problem of rural reconstruction that Jimmie Yen, between whom and this missionary a friendship has grown up which absolutely ignores all the so-called insuperable barriers of race and nationality, has made one county in the country field under the direction of that evangelistic missionary the headquarters for an intensive campaign in mass education—an education that is designed to reach the farmer in every department of his life—undoubtedly one of the most interesting sociological experiments in modern history.

That evangelistic missionary, by the way, also probably knows more about the birds of this part of the world than all but three or four of his fellow-mortals, one of whom is another missionary.

Or take another man, whose line of work more easily, I think, wins the approval of the average layman because of its direct humanitarian appeal. I mean a missionary doctor friend of mine. A man over fifty, who, in the good old days when such things were done, was five times decorated by the Chinese government, chiefly for his work in plague prevention. A man whose early return from his last home leave was particularly requested by the provincial government that he might take charge of the campaign to stop an outbreak of the plague that threatened to be worse than ever.

A man who has had the interesting experience while on one of these campaigns of seeing a rat come out of a hole in the wall and die of the plague on the brick *kang* where he and some of his Chinese companions were expecting to sleep a few hours later—you can just bet they found another place before they took whatever sleep they got that night!

A man who has kept on fighting plague so that not only his immediate neighborhood but you and I down here at the coast might be relieved of a dread and anxiety greater than anything else in these last troublous years; who has kept on, despite the absence of anything like adequate support from the government in his plague work, and despite the losses, running into thousands of dollars, caused his work by the rowdy and non-paying soldiery who frequently over-run his hospital—one of the finest in China—with very little regard for any rules, whether of hygiene or hospital administration.

Now what I have just been saying verges pretty closely on boasting. But of course my point is, that we who are ordinary humdrum missionaries with nothing unusual about either our talents and abilities, or the adventures into which they lead us, do shine in a measure by the reflected light of the really great among us.

Any of us, for instance, with Methodist connections, take a very just pride in the part played during the time of the "twenty-one demands" seventeen years ago by Bishop Bashford. Any of us, for instance, with Congregational connections, are proud of such a fellow-missionary as was Dr. Arthur Smith. A man who could write and talk as he could, one of the most alert and interesting personalities of his time, would be an adornment to any profession. And his part as the initiator of the idea whereby America's share of the Boxer Indemnity was returned and Tsing Hua University founded, gives him a position of permanent security in the history of this century.

And so I might go on if my main purpose this noon was to justify my existence or to produce

reasons why the use of the adjective "damned" in connection with us missionaries is sometimes a bit out of place.

But that isn't quite my main idea. I am also concerned that you understand the motives which underlie what we try to do. I am not ready to admit that we are as queer as some folks think. We make mistakes, lots of them; some of them are serious, but some of them are not as truly mistakes as they are taken to be.

Trying to Get Out of Politics

We are accused, for instance, of mixing every once in awhile in politics. We do, and sometimes we come to grief. But we can't help ourselves. Our mixing in politics is not altogether voluntary. We find ourselves *in* politics, whether we of this generation want to be there or not, and some of our activity is in reality a misinterpreted effort to get *out* of politics.

By the very fact that we live and work in China with rights and privileges, beyond those even of our fellow-nationals, secured by express treaty stipulations, we are, every one of us, political issues, especially when those rights and privileges are secured to us in the face of a desire, not merely of the Chinese government but also of a large part of that section of Chinese society whose goodwill we most earnestly covet, to have those treaties revised.

Feeling what we sincerely believe to be the handicap of our situation, and knowing how those who are the main excuse for our being here feel, can we honestly refrain from giving expression to our convictions? You may not want what we want, but we do hope that you will grant that, from our point of view, our desire is a reasonable one.

I see that there isn't going to be time to touch upon several things that I think could be made interesting to you. The way that a Protestant Mission is run, the way my own American Board Mission or Kunglihui, as we prefer to call it, is run, is an interesting thing in itself.

What We Are Trying to Do

At present I have a job that gives me some sort of touch with all that we are trying to do in the three provinces of Hopei, Shantung, and Shansi, with our two thousand churches, eighty lower schools, ten middle schools, not to mention our seven hospitals.

Now of course this all means human contacts, the give and take between personalities. It all means education, the teaching of people to do things which they were not so well able to do before—and learning on the part of the teacher as well as of the taught. We consider this education to be one of the main parts of our program, particularly the educating of our Chinese comrades to the point where the missionaries are to a less and less degree indispensable.

We honestly believe we have made some progress here. We have gotten somewhere not only in the teaching but in the practice of democracy. For almost twenty years now we have been paying less and less attention to the accidents of race and nationality.

Here in Tientsin, for instance, the authoritative body to which "Robbie" belongs functions through an annual meeting of about fifty Chinese delegates. Whether "Robbie" has a furlough or not a few years from now, whether he is invited back to China after that furlough, what he will be asked to do and how much money will be appropriated to help him do it, in the last

"One of the main parts of our program—Education."

Graduating Class, Bridgman Academy, Peiping

analysis and barring accidents, will be determined by that meeting and its ad interim committees. And in that meeting the voting power is confined to lay delegates. No one, Chinese or missionary, who receives his or her support from the church or the mission is entitled to vote. We labor under most of the handicaps of democracy, but we do not believe any other method will serve us so well.

Finally, Why Are We Here At All?

Why thrust ourselves upon the Chinese? More especially, why thrust our religion upon them? Books and books have been written about this, but let me take a very long chance and risk an answer in less than three minutes.

The West and the East have come together. The Occident is making a tremendous impact upon the Orient. This impact is absolutely unavoidable. Every one of us here is a witness to that impact. And, I venture to say, every one of us foreigners is here for at least one reason in common.

We believe that what we have to offer the people of this land is something by which they will benefit. We all have something to offer China: it may be lumber; it may be cigarettes; it may be automobiles; it may be machinery; and China is going to take what she wants of our offerings, she is going to pick and choose; but you gentlemen in business are determined she shall have a fair chance to pass upon the peculiar merits of the things you represent.

While China is getting everything else from the West, we who are Christian missionaries crave that along with these material things, and also along with the extremely new and powerful ideas that are pouring in from the West, China shall have a fair chance to pass upon the merits of what we represent, a chance to appropriate and adapt to her own best purposes those underlying spiritual beliefs and realities which, we are convinced, alone can give any permanent value or safety to all these outward manifestations and appurtenances of modern civilization.

We are determined, gentlemen, that in this impact of the Occident upon the Orient, not even those forces represented by the Ford car, or the moving picture projector, or the sewing machine, or the cigarette box, shall get very far ahead of those less substantial forces which are also at work, we believe, as a saving leaven in western society, and which have been best symbolized down through the ages by the Cross of Jesus Christ.

Coming and Going

Coming—Rev. and Mrs. Elmer Galt of China and Edith, Faith, and Ralph Galt

Going

Rev. and Mrs. H. S. Martin and Ruth Martin Returning to Tunghsien, China

Modern Youth and Modern Missions

By the Hartford Mission Fellowship

WHAT do the young people of this decade think of foreign missions? The answer to this question is very important, because they are the ones who must carry the burden of the present crisis in our world and must make the decisions which will fashion the history of this crucial period. Do the youth of America appreciate the essential part that foreign mission work must play in international relations? Do they respond to the challenge of the world's needs?

Certainly many students today are realizing the great needs in our own country. We can see this in such movements as the Student Christian Movement in the Colleges, the National Youth Movement in corrupt cities, and, in church young people's groups, the movement called Christian Youth Building a New World. They gladly proclaim a deep, personal religion which gives them a passion for social reform. They refuse to be discouraged by a world which offers them nothing but a struggle. They will not accept their doom of material frustration. They have a mission—so nothing can stop them.

The Foreign Mission Cause

Does this vision and enthusiasm extend to foreign missions? We of the Hartford Mission Fellowship believe that it already does to a certain extent, and that it will increasingly as young people honestly face the vital world issues of today. We believe in the future of foreign missions because we know what happened to us—and we are only one of many groups now rising in this country which realize the critical significance of certain foreign countries and feel the urgency of their needs, both physical and spiritual. We are dedicating our lives for all they are worth to the foreign mission cause, as our share in Jesus' total mission for the world.

A group fellowship, invaluable to us, has grown up through our work and worship together as students in the Hartford Seminary Foundation. We expect to work as a group on the mission field because we want to continue that fellowship in our life work.

This group is inter-denominational. Already six denominations are represented. In the past, many coöperative projects have been carried out by missionaries on the field, backed by home boards; but we feel that there is a need in the home churches for a mission enterprise which in its inception and initial purpose is inter-denominational.

The Sharing Fellowship of Friends

In order to help the community to which we go in every aspect of its life, we expect to have in our group specialists in medicine, agriculture, recreation, religious education, practical arts, and so on. But we want to avoid building expensive western institutions financed by western money. Rather, we want to stimulate and help the people to develop their own indigenous institutions, which will not be beyond their grasp or their ability to maintain. Therefore we want to live very simply as friends among them, not above them in any sense, trying to incorporate into their religion and customs whatever spiritual truths and physical knowledge we may have been given. Perhaps we can find it possible to live communally with them, in the sharing fellowship of friends in Christ.

Where Will the Group Go?

The place to which the group will go has not yet been definitely decided. Tibet, Mongolia, India, Africa, Japan, and China have been seriously considered. Recently the group has decided to concentrate its study on China and surrounding territories. The need in China is as great as it is anywhere; and this land seems to

present the best opportunity for a work of this kind to develop its own program and yet to be linked up closely with other missions. In addition, China is just beginning to rediscover her vast physical and spiritual potentialities, and the use she makes of these resources may determine the course of civilization.

We wrote to twelve mission boards about our hopes, and asked for their advice and criticism. Since missionaries for many years have been testing methods which include simpler living, a comprehensive program, and interdenominational coöperation, several secretaries became very much interested in the group. They made arrangements for us to meet with them in New York, and so on May 18, 1934, eleven of us conferred with fifteen representatives of various boards, in the most inspirational meeting most of us students had ever attended. We were given great encouragement and much valuable advice. The secretaries appointed a committee of nine members to guide our activities, training, and planning. They suggested also that a much larger sponsoring group be formed of members of every board of missions that becomes interested in the project. They expressed the desire that, as long as we remain in this country, we should try to spread our enthusiasm for dedication to Christian service here and abroad. We have presented our message at twelve conferences and several churches and the whole-hearted response has been most encouraging. We hope to continue to talk to young people and to reach the colleges and preparatory schools as far as possible.

We realize that we must think and act humbly and prayerfully and that we have many problems to solve, but we are determined to serve Him as completely as we are able. The youth of the world *are* awakening to the challenge of the Christian ideal. The first slogan of the Hartford Mission Fellowship was "On to Lhasa!", but now we join in another cry—"On to the *Kingdom without Frontiers!*"

Sharing as Trustees

By William Allen Harper

IN a center of religious and cultural life recently a group of some hundred devout Christians heard a man who had been around the world for his church on a mission inspection tour say: "We must support missions or lose our own souls."

"Missions then are a kind of refined selfishness?" was queried.

"Just that," he replied, and the group acquiesced.

If we cannot find a more Christlike motive for supporting missions, we had better withdraw. I am sure our missionary gifts will not save our souls, admitting that they are worth saving.

The Hindering Attitudes

Four things at the home base are hindering the success of the whole enterprise. Exorcism is in order for their removal. But this rests necessarily upon the motivation of the missionary procedure.

First there is the expectancy of arithmetical results. Pragmatism in philosophy and profits in business have taught us American Christians to judge every cause in terms of its practical achievements. We want to know how many "converts" were won to our cause "last year" before we decide on our "gift" for missions "this year."

Even in a nominally Christian land this is not always a fair test, and in a non-Christian land with a different family and social organization it is manifestly unfair. "Spiritual permeation" is a far more hopeful approach than any effort to win converts by the direct method. It should be a case of "both-and" so far as the law of the land and the religious practices of the groups involved permit, but we must accustom our-

selves to think of missionary success, not in terms of arithmetic, but of spiritual progress.

And we should be willing to "give," not that converts may be won, but that the spirit of Christ may progressively enter into the personal and social life of the non-Christian peoples. There are evidences that we are sensing the necessity for a changed attitude at this point, for which let us rejoice and give thanks.

In the second place, we should not insist that our missionaries should teach our particular brand of theology. When theology is not superstition it derives its meaning from the social order which it serves. That is why it is futile to insist that our theology be imported into China, for example, where an entirely different set of *mores* governs the conduct of the people. We should rejoice that they are privileged to make their own theology. To proceed otherwise is to make the Christian religion an alien in every other civilization than our own.

Our missionaries will of course, cherish their personal religious convictions, but they will be learners with the non-Christians in the effort to find in Christ a theology that will "legitimatize" the ideals, the *mores,* in accordance with which they live. Slowly the Christian religion will modify the *mores,* but we should be content to serve and await results. This is the real meaning of the conviction entertained by a growing host—that Christianity is a way of life, not a system of creedal beliefs.

In the third place, we are under no obligation to propagate our organization among the non-Christian peoples—whether it be organization ecclesiastical, economic, domestic, political, educational, or in any other realm of our experience. Organization was made for man, for life, not the reverse. The real test is: Does this procedure best promote the abundant life here and now? If the answer is affirmative, well and good. If it is negative, the group itself autonomously should proceed to adjust the situation and institute such changes as in its judgment is wise.

As Christians in our local churches we should accept this principle that organization should grow out of the particular situations, and insist on its practice. The practice must proceed from our own hearts and go out to the ends of the earth.

Finally, we have a notion that we have the inherent right to control our "gift." We want to say just what it shall be spent for and how. The Laymen's Report recognizes this as a method of impoverishing the churches. "Responsible participation is the *sine qua non* of character development. We must be content "gradually" to pass on our gifts to missions to the control of the native Christians.

Are we Christian enough to do this? Will they make mistakes? Have we at all times been perfect? Mistake-making has been said to be the price of progress. Personality can fruit in character on no other basis than responsible freedom.

But We Are Trustees

But these four hindering attitudes all depend upon the motivation of missions for their removal. We must support missions because we are trustees and not owners of the Christian message and program. It is not ours to do with as we please. It has been entrusted to us. It belongs to all men—to the non-Christian as well as to us. It is his right to have it and the conditions of our trusteeship cannot be fulfilled on any other basis. The Christian religion is for the world. As trustees of this religion we will share the good we have with our brothers of all the world's races and religions, not overbearingly, but humbly; not authoritatively, but fraternally, as good trustees should.

We must be missionaries because we have something that belongs to our brothers. It is theirs. We have no right to keep it.

> It is utterly degrading to accept any benefit but that which is offered in the spirit of love. God is love—and all that we receive from his hands blesses us—but when a man tries to usurp God's place and assumes the rôle of a giver of gifts and does not come as mere purveyor of God's love, then it is all vanity.
>
> *Rabindranath Tagore*

The Single Versus the Double Budget

Pacific School of Religion
Berkeley, Calif.

For the Single Budget

By Frank J. Scribner

WHEN our church gets together to discuss its budget, there are two perennial topics of discussion. The first is music. The other is missions. It is as hard for missionary-minded people and non-missionary-minded people to understand each other, as it is for non-musically-minded people to understand the musically minded. Each group knows all the arguments of the other, but they just can't seem to see things alike. It takes a great deal of talk to reach the figure for benevolences that we finally write into our budget, and when it is there most of us would like to see it either larger or smaller.

But we accept it, and work for it, and make our contributions to the budget of which it is a part. It has not occurred to us to separate missions from our general budget, make a special canvass for it, collect the money in a special envelope, and turn it over to a special Missionary Treasurer.

We might possibly collect a little more money that way, though I doubt it. But we would put the whole missionary program in opposition to the rest of our church life. We would not only admit, but would dramatize the idea that missions are something apart from everyday church business, that they are an extra, something different.

That is the reason why I believe in the single budget as the way of raising a church's gifts to missions. For years we have worked toward the conception of missions as "the business of the church." That phrase has a definite meaning to a layman. It includes the whole list of things for which we raise budgets, and to administer which we elect trustees.

Take any item out of that list, make it the concern of a specialized group, supported by specialized gifts, and it becomes a thing apart—and less important. We would not think of a separate canvass for coal, or the janitor's salary, or paper towels in the wash room. And if we expect missions to be as thoroughly accepted by our churches as are these practical details, we must treat missions as practically.

I do not believe in special canvasses, or in duplex envelopes, or in Benevolence Treasurers. I do not believe in wee cans, or in cent-a-meal boxes, or in any of the devices that make missions a recipient of spare change. They may raise money. They do not build the right sort of missionary consciousness. Let each church make a straightforward appropriation, and let that be as much a part of its annual budget as is its pastor's salary.

But my friends tell me that this is hopelessly visionary. After all, they say, treasurers and trustees are human; and however definitely money may be devoted to missions, those who have its spending will use it for local needs first, leaving missions to hold the bag for a highly problematical "whatever is left."

Well, that is serious, if true. In plain English, it is a charge of misappropriation of funds. Frankly, I do not think that the charge will hold. If it be true, these past four years are exactly the ones that might be expected to reveal the situation. If there is any general disposition on the part of church officers to divert missionary funds to general uses, we would naturally expect single budget churches to show a greater decline in missionary giving than double budget churches. That is a question of fact, and the facts are not at hand. But I have made a very limited bit of research on my own account, and the results, so far as they go, are interesting.

There are in Wisconsin 103 Congregational Churches of 100 or more members. I wrote to each asking which system they use. I received 68 replies: 8 of the churches replying could not be classified, 40 reported use of the single budget, 20 of the double budget. Then I studied the Year Book.

The 20 double budget churches gave under the apportionment in 1930 an amount equal to .182 of their combined home expenses. In 1933 they gave an amount equal to .114 of their home expenses.

The 40 single budget churches gave .14 of their home expenses in 1930, .114 in 1933. In other words, the double budget churches slid farther—and both groups reached exactly the same stopping place.

In 1933 four of the double budget churches had practically dropped out of the picture so far as missionary giving is concerned, or one church in five. The same thing had happened to eight of the single budget churches—again one church in five.

The giving of the double budget churches in 1933 was .45 of their giving in 1930. That of the single budget churches was .46 of their giving in 1930.

Of course these figures are too incomplete to be the basis of much argument. To be important, such a study should be nation-wide, and should be carefully analyzed to take account of special circumstances. But so far as they go, they reassure me in my conviction that the single budget is no more likely to go wrong in practice than is any other human system.

And suppose that these figures are exceptional. Suppose that my friends are right who think that the single budget is a standing temptation to boards of trustees, what does it mean? It means that we have failed to impress on church officers the fact that the church takes missions seriously.

After all, the general run of trustees are not crooks! They are honest and devoted men and women, discharging a difficult task, not always with the highest wisdom, but almost always with high regard for such ethical standards as they understand. If such people nonchalantly divert funds, the remedy is to educate them as to the place of missions in a church's business. To my mind the single budget, carefully introduced and consistently promoted, is a splendid means toward such education.

For the Double Budget

By W. Walter Blair

Experience has shown there is more organization, study, and effort expended where separate and specific aims and ends are set up. The double budget presents in a more concrete manner the actual needs of the benevolent causes. Most persons who are at all interested make their usual pledge for the current expenses, and will then make some extra pledge toward the benevolences. Regular local needs are obvious, but the needs represented by the benevolence budget have to be specially set forth.

Where the single budget plan has been adopted it usually meets with seeming success until funds shrink and local needs become urgent. In such a situation those who never were in full harmony with missionary giving become openly belligerent, and the latter state is worse than the first so far as missions are concerned.

Another urgent reason for the double budget is the usual church treasurer. Good local church treasurers are hard to find. From time immemorial eight out of ten of them are not enthusiastic about sending any money outside the parish. As good treasurers they want all local bills promptly met.

While it is not for the treasurer to say how the money shall be expended, the very nature of his office almost forces him to make decisions in these matters. His influence also counts for much with the other members. When a definite

sum toward benevolences has been voted, as in a single budget system, and there are pressing local bills with not enough money to meet them, it is a rare treasurer who feels that the local bills can wait while the proper portion of the benevolences are paid. Almost invariably the local accounts come first, and the benevolences are postponed until more money is at hand. More often than otherwise, when benevolence money has been spent for local bills, it is not replaced.

The double budget with a separate benevolence treasurer fully in sympathy with the missionary ideals avoids these complications, and gives to one great Christian interest the elevated place it justly deserves.

Through a ministry of forty years in which I have served six average fields, and operated both systems for ample periods in churches above the average in benevolent giving, my experience has shown that the double budget has been by far the most satisfactory.

For twenty years we have carried on the Every Member Visitation in each of the churches served. Canvassers have had full instruction in the matter of presenting the claims of benevolent interests to each giver, both in operating the single budget and the double budget. Results do not indicate that this plan is all that can be desired.

Under average conditions a good missionary group, coupled with a strong committee whose business it is to make the solicitations for benevolences, working to definite ends, with a separate benevolence treasurer, has proved the more successful method. In this way more members are enlisted in training for service and giving, while the local budget does not continually overshadow the merit, worth, or importance of that which Christ set foremost in His call to Christian discipleship.

Editor's Note: A church member makes this contribution to the discussion. "For some years I was an absentee member of my church in Massachusetts. I did not wish to sever my connection with it as I expected soon to return. To the churches I attended in another state I contributed each Sunday. I did not feel able to contribute also to the expenses of the home church whose pastor's sermons I could not hear, whose choir I could not listen to, whose warmed and lighted and serviced building I could not enjoy. But when it came to benevolences, I wished my contributions to stand to the credit of that home church. Its double budget system made that possible."

Men and Missions Sunday

Comes on November 18

We would suggest the following ways in which it may profitably be observed:

1. With a special missionary sermon by the pastor;
2. With a discussion in the Men's Class of the modern implications of missions;
3. By opening the Cent-a-Meal boxes (if this has not already been done);
4. By a special offering which will permit those who have not made a pledge to Missions this year to share in their support.

Negro Beginnings

By Kelly Miller

The former dean of the College of Arts and Sciences of Howard University pays tribute to the pioneering of our missionaries in the South

I CAN qualify as an expert upon this subject. My own life might well be taken as a yardstick to measure racial progress from the zero point to the present degree of attainment. When Sherman's Army was on its Northward sweep through South Carolina, I was little over one year of age. My mother used to tell me that the invading Yankees told her if she would let them have this bright little fellow they would make him stand on his head.

At that time the race was in actual bondage from which it had but recently been technically released by Lincoln's Emancipation Proclamation. Its culture level was only such as could be acquired by domestication under a slave system whose doubtful security rested upon preventing the under man from tasting of the tree of knowledge lest he partake thereof and aspire to become "as one of us."

The nation was in a state of unbalanced equilibrium. The South would uphold, the South would destroy, the institution of slavery. Under these circumstances, the slave must needs be kept in ignorance and denied the use of letters lest he utilize his acquisition to gain his freedom. Few free Negroes here and there had by devious ways learned to read and write. Otherwise the race was engulfed in the dead sea of ignorance.

The Missionary Came to the Southland

The Northern Christian conscience had been quickened by the tragic events of the war. The missionary zeal that had carried the gospel to the bedarkened nooks of the world on the wings of song and prayer was diverted from China and India to the home field. It became the soul-stirring impulse to bring the tidings of salvation to the nearer heathen—the black ones at our door.

The best heart and conscience of the North, inspired with zeal of humanity, overflowed the Southland. To every town and hamlet came the missionary with the Bible in his right hand and the spelling book in the left. Among my earliest recollections is that of a missionary in high hat and frock coat conducting a religious service under a brush arbor in a grove five miles from town in the back part of Fairfield County, South Carolina. This is but an instance of what was taking place all over the South.

Long experience in foreign fields had taught the missionary world that mere emotional evangelism unless reënforced by requisite culture and knowledge in Christian culture and mode of life would serve only to stimulate the emotions of the hour.

The First Missionary School

The school as a social center must be set up to give background and basis for an enduring religious life. Such an educational social center was established at Winnsboro, the capital of Fairfield County. Youth freshly released from bondage, who for the first time felt the yearning for better things than their miserable surroundings offered, rushed to this culture center from every nook and corner of the county.

It was indeed a blessing, as if from above, for these raw uncouth country lads who had never before in their lives come into uplifting touch with a cultivated and enlightened soul. To sit at the feet of this kindly missionary father and share the largess of his benevolent soul seemed to be a benediction from on high. Never had teacher more eager and devoted pupils; never had pupils more generous and gracious master. He was the embodiment of Goldsmith's village teacher and village vicar, rolled into one. The life of the County was made anew. His in-

fluence was country-wide, supplying the teachers for the public schools and preachers for the pulpits.

The debt of gratitude can never be repaid. I speak of certain and sure knowledge; for in the language of Virgil, "Magna pars fui" (I was a great part of these things). Visualize this County multiplied by a thousand and you have the whole picture.

It so happened that the Presbyterian denomination got the first foothold in this county and indeed throughout the Carolinas. But the Congregationalists, Methodists and Baptists did similar service in other sections of the South. Among them the whole field was blanketed. In this way ignorance gave way to intelligence, coarseness to decency, and the cruder to the finer modes of life.

Why Colleges and Universities Followed

These missionary statesmen had a complete and adequate policy for the accomplishment of the end in view. Their chief objective was to evangelize, enlighten and uplift the recently emancipated slave. From the first they divined that purely rudimentary education in scattered rural centers was not sufficient. To supplement and complete these, there must be established larger and more pretentious cultural centers strategically located so as to be available to the mass of the people. Whence arose colleges and universities with courses and curriculum after the pattern of the finest European culture.

About these centers ambitious youth from all parts flocked with an eagerness and yearning which has never been surpassed in the upward striving of a backward people. They drank in the newly offered knowledge as the thirsty soil the April showers. Here too spiritual awakening furnished the chief dynamic.

The watchword was: Prepare leaders to stand in the high places of intellectual, moral and spiritual guidance to direct the people in the way they should go. Practically every Negro in the land who has functioned or is now functioning influentially among his people derived his incentive and impulse from this source. In all the history of Christian endeavor, I doubt whether there can be found an instance where consecrated service has brought forth better fruit. A race still struggling upward to nobler modes of life constitutes the justification of their labor and their faith.

These missionary fathers and founders have now gone to their reward. It can not be said that they built better than they knew, for they knew, with the certitude and assurance of faith that they were building well. The impulse which they imparted will endure.

But Education Has Now Lost Its Objective

Profound changes have taken place in the world since then. Religion has greatly weakened in its sanction over human conduct. The salvation of the soul has yielded in prestige to social salvation. The religious note in education is hardly heard above a whisper, the evangelistic note scarcely at all. The missionary educators had a clear objective—to translate the individual to heaven after death and to make him good, useful and happy while on the way. However deeply we may deplore the loss of this objective we must still recognize the fact. The more ambitious educational régime with its superior equipment and facilities built up on the old foundation is, alas, without definite aim and objective. The loss of the old is not compensated by the substitution of the new. Our Negro schools and colleges (the same might be said of schools and colleges in general) are floundering about without definite ideology. This is bad for the nation, and doubly bad for the Negro. He lacks the background and momentum which will sustain him during this distressing transition period. The deepest thinkers of the age are convinced that when this new ideology is found, it will not be rooted in abstract, natural or social science, but will be based upon the bed rock of religion which the missionaries brought to the Negro in his untutored state.

Wanderings and Wonderings

Few men have more deeply swayed the thought and life of our churches in recent months than has Arthur E. Holt. Possibly some of our readers would like to know more about this mild-mannered professor who agitated the importance of Social Relations in times such as these until the General Council was led to set up the Council for Social Action at its meeting in Oberlin. Many have asked whether this idea originated with Arthur Holt or Hubert Herring, but the answer seems to be that both of them conceived the thought separately but within a few weeks of each other. As for Arthur Holt, he was born, brought up and graduated from college in Colorado, where his father was already caught in the meshes of the "agricultural problem." For his theological course he tried first Yale and then McCormick but finally emerged from the Divinity School of the University of Chicago with the degree of Doctor of Philosophy. Then followed pastorates in Pueblo, Colorado, and Manhattan, Kansas—the latter the seat of the Kansas Agricultural College. In 1916 Arthur Holt went on a peculiar mission to Texas. A Northern Presbyterian and a Southern Presbyterian church in the city of Fort Worth had managed to consolidate and were in sore need of a pastor who was neither a Northerner nor a Southerner, at least so far as Presbyterianism was concerned. They cast their eye on Arthur Holt, who came and practiced the arts of an ecclesiastical fusionist for three years. In 1919 he migrated to Boston to become secretary of Social Service for the Education Society—the position which Hubert Herring later held. Five years later he was elected as the successor to Graham Taylor in the chair of Social Ethics at Chicago Theological Seminary—where he still continues. Arthur Holt is an easy person with whom to talk. According to Paul Hutchinson of the *Christian Century* he is a man of "tantalizing insights." Something that only a few people know is that Arthur Holt's interest in evangelism is almost as keen as his concern for Social Action. Having got one movement well on its way he may possibly turn to the other!

* * *

For anyone who wants to stretch his mind we commend the study of the problems which confront our missionaries under modern conditions. One of the most perplexing of these is "How can we share our Christian faith in lands where we are forbidden to either teach or preach it?" The answer is obvious, but not exactly easy—"Live it!" After all, that was the original method by which Jesus started our faith. But how many of us would undertake to convince our neighbors by our lives alone that Christianity is a worthy faith? Yet many of our missionaries are willing to tackle just that job. In fact the restrictions which in many places have been imposed upon conventional religious activities seem to have stimulated their desire to prove the faith that is in them by unobtrusive and yet effective living. And that attitude on their part carries us back in spirit at least to the days of Jesus and the fisher-folk who followed him.

* * *

A group of laymen had assembled for a week-end conference in the Happy Valley Play House in the little village of Lisle, New York. The leader of the morning suggested that those who cared to tell what the church meant to them. He paused, fearful of an ominous silence. Without the slightest hesitation the men took up the discussion and carried it forward for the better part of an hour. They believed in the church, and were not timid about saying so. Possibly they talked a bit more freely because none of their pastors were there and the quartet of secretaries present wisely held their peace. But two facts were obvious. We do not need to go in for a lot of ballyhoo and nonsense to draw the men of our churches together. They are interested in religion, and will respond more quickly to that appeal than to any other. And the development of lay religious activities is probably the greatest single opportunity before the church today.

Camera News

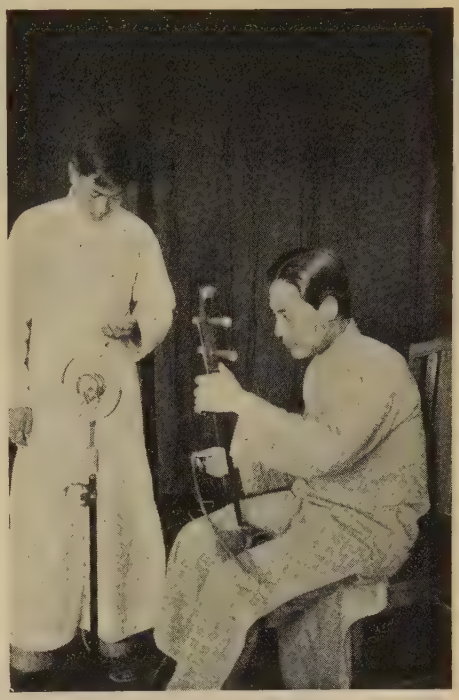
By Dorothy P. Cushing

Principal J. S. Lin giving an address over the school broadcasting station built by the students with help from radio operators at the American Embassy.

STATION XHPA

YU YING BOYS SCHOOL IN PEIPING, CHINA ON THE AIR

ARE YOU LISTENING?



One of the Yu Ying teachers gives a solo on a Chinese violin while the student announcer keeps a professional eye on the time. Rev. Ernest T. Shaw, Vice Principal of Yu Ying took the pictures.

Members of Yu Ying Guitar Club broadcast while the youthful announcer tries to figure out the pronunciation of the next piece. Doesn't look like the English in his text-book—must be Spanish!

The girls at Bridgman Academy, Peiping, China, show their dramatic ability and are photographed by Miss Laura B. Cross. Here is a scene from Douglas Hyde's "Marriage."

MUSIC HAS NO RACIAL BOUNDARIES

It may differ in rhythm, but everyone loves it. Here are students at Mt. Silinda School playing on native instruments. But don't be deceived. Take a look at the picture below!

We wouldn't be surprised if this Mt. Silinda Band could play any American Negro jazz orchestra right off the air!

SONG OF CEYLON

Uduvil School, thanks to Miss Lulu G. Bookwalter, contributes this charming picture, showing native instruments. This "Veena" has 6 strings, two of which are played constantly with the little finger to keep time. Its tone is plaintive but mellow and sweet. Seated in the center is Mrs. Isuvarium Rasadurai, talented musician, who studied in Dr. Tagore's School.

Where Dwellest Thou?

A devotional service for adult groups based on John 1:29-39 prepared by Mrs. Carolin Hobart of Sacramento, California

"RABBI, where dwellest Thou?" He said, "Come and see."

You are often asked, especially when you are away from home, "Where do you live?" In reply you name some city—New York, San Francisco, Sacramento—as the case may be, but you have not answered the question.

You said you lived in a certain city or town. What is that city or town? A place on the map—a vast collection of buildings and streets? That is not the city or town. The city itself is a vast area of activities, an intricate system of interests, a bewildering complexity of human lives. There are hundreds of thousands of different cities. In which particular one do you live? Where are we at home in all this confusion of interests, activities and desires? This question of our place of residence goes to the root of the matter.

It was so when the question was first uttered. John the Baptist saw a majestic figure coming down from the North. He saw this Man of Nazareth taking His first steps in a service that would change the moral history of the whole world. And as He approached, John said: "Behold the Lamb of God, which taketh away the sins of the world!" Two of John's disciples heard him speak, and they followed Jesus. And when they saw in His face the glory of the Eternal, when they heard the accents of power fall from His lips, when they felt a strange and mysterious influence entering into their own hearts, they began to wonder where He lived. They said, "Rabbi, where dwellest Thou?" It was the same old question, "Where do you live?"

Well, where did He live? What sort of a world was it in which He lived? How much of the world did He live in? How much of the world does any of us live in? Philosophers tell us that the only reality in the case is what a man sees and hears and feels—the world to which he stands related; to which he makes response. The only world there is for me is the world I personally see and hear and feel; the world with which I have relations and to which I make response.

And what a variety of impressions the world makes upon us all. How many different worlds there are! The beauty and color of a lovely rainbow or sunset is not in a blind man's world. The melody and harmony of beautiful music is not a part of the deaf man's experience. And the world of spiritual values, forces, activities, does not exist for those who are dead to all these. In every case the presence or the absence of the faculty of perception determines how much of a world each one of us lives in.

Here we are with our heads among the stars, if we will have it so, in a world of outlook and inspiration. In which world are we most at home? This upper world is as real as the world of streets and lanes where our feet go.

In modern homes there are kitchens, dining-rooms, living-rooms, bedrooms, but we cannot live by these alone. If we are destined to live a real life, there must be an upper room in our minds looking out upon a horizon bounded by nothing but the stars and being of God and His Son, Jesus Christ. Unless we are sustaining relations with that world also, we are dwelling in a smaller place than that for which we are intended.

Here is one who dwells in a stream of commodities, a river of things to be bought and sold; another who lives in a world of books, ideas and outlooks, believing wisdom is the principal thing; another in a world of suspicion and insinuation. There is a fourth whose heart is full of visions, and dreams of better things. To him everybody is kind and good, hopeful and helpful. As a matter of fact a great many people are, when such a one is around. He stimulates others to better things; he is one who has true religion. He lives in a world where God the Father is above all, and through all and in all. He estimates all things in terms of spiritual values.

How far apart these four seem, and yet they may all dwell in your city or mine, or even on the same street. The world of human life is a great wide place; there, are to be found every conceivable type of life in every land, town, or city. Everyone has to build upon his own planet of life by those realities to which he relates himself.

"Rabbi, where dwellest Thou?" Speaking after the manner of men, Jesus did not live in very much of a world. He was born in a stable. He was brought up in the home of a carpenter. His people were poor. When He reached maturity and went about doing good, there were times when He had nowhere to lay His head. He accepted lodging sometimes with the well-to-do and sometimes with those as poor as Himself. When nothing was offered He slept out, and ate raw wheat His disciples plucked in the fields. When He came to die He died, not in a bed, but on a cross; and

His body was laid in a borrowed tomb. The foxes had holes, the birds of the air had nests, but the Son of Man had no place to lay His head. That is the world Jesus dwelt in for thirty-three years.

He lived where He could say, "I came not to do mine own will, but the will of Him who sent me"—a sense of mission which we can try to carry out.

He lived also in a world where He could say, "I am among you as one who serves"—the spirit and method of service which seems the very foundation of Christian life.

These are but a few of the elements and forces in the world Jesus inhabited and they are easily repeated, but if we are to understand fully their meaning and see the world Jesus lived in, even afar off, we must enter into the valleys and climb the mountains of spiritual experiences.

We may be dissatisfied with the city or the street—or the house—with the whole physical setting of our life, and be powerless to alter it. But with the real life, it is always possible to move. It can be done right here. If you feel your world has not been broad enough, deep enough, or high enough for the growth of a soul, then move out.

It is possible for all of us to live in this world of spiritual reality. No physical infirmity need deter; no long distance from such vantage grounds as are found in the Alps, the Andes, and the Sierras need hinder. The path of spiritual ascent is not far from any one of us. Up into that Highest world everyone must ascend.

Prayer

Know Thyself--in North Dakota

MOST of our churches are afflicted with an appalling ignorance concerning their own activities. The trustees know all about the finances but little concerning the church school. The women are quite familiar with their own organization but enjoy slight contact with the young people. A small group usually understands the missionary outreach of the congregation while most of the members remain utterly uninformed on that subject. Ordinarily the pastor is the only person who sees the entire picture.

Last fall the Plymouth Church of Fargo, North Dakota, of which Ralph V. Conard is pastor, both met this situation and inaugurated its activities for the season in a happy way through a series of week-night supper-meetings. The meals were served by various groups in the church at a charge of fifteen cents per person. The people sat down to eat at 6.15 and with only one exception were ready to go home at 7.30.

The first dinner was served by the deaconnesses after which the pastor conducted a brief worship service and explained the plans for the subsequent meetings.

As the second dinner came in the midst of the hunting season the men served wild pheasants, which had been shot and also cooked by themselves. The men had a good time, and so did everybody else. Following this feast one of the trustees presented a brief history of the debt on the church building, which the minister supplemented with a statement concerning the relationships entered into with the Church Building and Home Missionary Societies at the time of the erection of the present edifice in 1924. This review clarified the minds of the older members of the parish and enlightened the understanding of the new ones.

The third dinner was served by the Religious Education Committee of the church after which the officers of the Church School gave an analysis of its enrollment, stressing the number of children in attendance whose families had no other connection with the church. The program of the school was presented by means of questions and answers. The result was a more loyal support of its activities during the subsequent year.

The Women's Association served the fourth dinner, but graciously left the program in the hands of the trustees, who presented their budget for the coming year. This was the best attended and most intelligent meeting for such a purpose which the church had ever held. During the ensuing week budget letters went to every family in the parish. A loyalty service was held on the second Sunday following when the people brought their pledges to the church. As this tradition had been established in the parish for some years little effort was required to complete the canvass.

The young people's organization, known as the John Robinson, served the dinner for the fifth week and told of their program of activities. At the close a radio skit a la Seth Parker proved highly entertaining.

The missionary committee of the church had charge of the last dinner. The minister outlined the missionary education program of the various departments of the church, described the projects which had been accepted, and explained both the amount of the appor-

tionment and the way it was raised. Mrs. J. G. Dickey then told of the work of the Amanzimtoti Institute of the South Africa Mission where her son, Paul, was teaching at the time, illustrating her remarks with pictures and other souvenirs. This meeting preceded the regular fall thankoffering for missions and created an intelligent interest in it.

These meetings convinced the constituency that the church had a program which was worthy of their support. Part of the proof of this statement is the fact that within two months after the conclusion of the dinners the church decided that it could get along without the home missionary aid which it had been receiving previously.

What the Well Dressed Church Will Wear

By Grace H. Knapp

"GOOD morning, Mrs. Would-Be-Modern-Church! How may I serve you?"

"I would be glad to have you help me plan my winter wardrobe, Madame Modiste. My clothes are rather out-of-date at present, for Miss Necessity has been my dressmaker the past few years and her work has not pleased me. Now, however, my husband's business has improved, and he wants me to get a new outfit, up-to-the minute in style. Some of my fellow club members have recommended your establishment."

"I fear they did not tell you that I never adopt 'the latest from Paris.' I avoid all extremes of fashion: they *date* one so, after even a few months. Why not go to Madame Worldly if you wish the very latest modes? I might not be able to please you."

"Er—(*embarrassed*)! To t-tell you the truth, Madame Worldly is not quite so well thought of in our neighborhood as she used to be. She has made me some stunning gowns in the past, but it isn't quite the thing to patronize her now."

"Then suppose we discuss each of your dress problems, and if you approve of my suggestions we can go ahead, and if not, you may find some dressmaker you will like better."

"One costume *is* a problem (*sighs*). It's my church-merger ensemble. They were all the rage last year; so many of my set were wearing them I had to have one. I went to a man-tailor for it: Expediency, Inc., but, though he promised to save me money on it, it has proved very expensive. It's cost me the loyalty, the interest and enthusiasm of many of my members. And it does not fit me very well. I can't discard it, though."

"That ensemble is not becoming to every type of figure. Perhaps the federated-church costume would have fitted you better. But your mistake was in the choice of your tailor. Expediency, Inc. works mainly for Big Business and is quite out of his element when it comes to designing for churches or for other religious organizations."

"Could you possibly modernize *my* ensemble and make it fit?"

"I think so. With the help of designs in this style-book."

"Let me see it. What! *Missions?* Horrors! How old-fashioned!"

"I beg your pardon—not at all! Wait! I'll show you one of them on a *living* model. (*Goes to door.*) Miss Foreign Field—Oh, I see you are already wearing your coöperative costume. Please come in and show it.

"There! Mrs. Would-Be-Modern-Church! You see that, from modish footwear—a union normal school and a union kindergarten-training school giving firm footing—to chic headgear—a union university—this coöperative ensemble is quite stylish. The active hands wear, one a union industrial institute, the other a union hospital. Look at the main part of the costume—turn around slowly, Forrie. Besides coöperating in its accessories, the various denominations have become responsible, one for the skirt, one for the blouse, etc. Thus energy, interest, enthusiasm, are conserved and economy served.

"But please note the coat of the ensemble especially: the native churches on the field which have formed a true merger. The United Church of Western India; the United Church of the Philippines; the Church of Christ in China. Not Expediency, but far more fundamental forces are responsible for them."

"That's a very goodlooking suit. Wish I had one like it. But how *could* so many denominations produce so harmonious a whole. It looks as if it were created by one designer."

"It was (*gently*). Its makers worked according to the pattern shown them on the Mount. Now let us turn to your next dress problem."

"I've seen so much in the secular press about the 'totalitarian state.' Could that idea be adapted to my use?"

"It can. Other churches have adapted it, serving every man and the *whole* man. And here again my stylebook, *Missions*, can help you. It has patterns dating back to the early nineteenth century, when farmers and mechanics as well as doctors, teachers and preachers were sent as missionaries to Hawaii and to the North American Indians to improve their economic and social condition. Nowadays such missionaries are called agriculturists and industrialists and social service workers, and have to be graduates of agricultural colleges, technical schools, or similar institutions."

"Don't you think I should have a new handbag to carry with these two new suits? I've had this one for *ages*. Other churches are considering *their* denominational papers anachronisms, have discarded them, or made them over to resemble—what *are* the names of those periodicals?"

"I know what you mean: *The Nation, The New Republic, The Christian Century*. No, Mrs. Would-Be-Modern-Church! I *wouldn't* discard your denominational paper if I were you. It is absolutely unique. There *can* be no other quite like it, and in that lies its value to you. Be individual. Don't get one that is a copy of something else. Just renovate it a little and make the clasps firmer, so you won't risk losing the valuables in it."

"Now for the next question! The Oxford Group Movement is widely discussed now. Wouldn't it be suitable and becoming for me? Certainly *that* is new: I've never heard of anything like it. You *can't* have any illustration of it in your stylebook, *Missions*.

"Oh my dear lady! New? It dates back to the first Christian century. Of *course* I can find a pattern for it in *Missions*. St. Paul was one of those who designed it, and you know he was the first missionary. Yes, if we take this pattern, follow directions carefully and simply—no biases or frills—we can make a garment for you that will have magic properties: a robe of shining white purity and truth and love. You can go down into the muck and mire without smirching it, and you will be gloriously happy whenever you wear it."

"After that (*humbly, following a long silence*), I really ought not to want another costume. But I do. The very *latest* vogue for churches is Social Action, and I'm sure my supporting constituency—I mean, my husband—will insist on my adopting it. Wouldn't *politics* smirch the shining white robe you speak of?

"Oh no!"

"Anyway, I want a gown of this newest mode."

"Ah, Mrs. Would-Be-Modern-Church! If you had formed the habit of referring often to this *Missions* stylebook of mine, you would have *set* the fashions for churches in America years ago, instead of borrowing at this late date a design created in Washington.

"Social Action! What was William Carey doing over a hundred years ago when he fought for the legal abolition of suttee in India; or David Livingstone when he worked towards the abolishment of the slave trade; or Arthur Smith in this century when he influenced the United States Government to follow an unheard-of policy respecting indemnities; or missionaries in China now, as they urge the revision of treaties—seemingly to their own disadvantage?

"The design they are adapting to their own use is two thousand years old. A design begun on the day the money-changers were scourged from the Temple and their tables overturned. A design outlined in the Sermon on the Mount and its completion foretold in the words, 'Thy Kingdom come, as in Heaven, so on earth.' "

Note: This could be used as a program for a mission meeting. It requires three women characters: one in a modern street suit and hat, with handbag; one in an afternoon gown; the third, the model, in a handsome ensemble suit, with hat and gloves.

The Church of God enshrineth
Whate'er true men hold dear,
And with her strength doth cherish
The visions of the seer.

The justice of Christ's spirit
Shall in the Church remain
Until in some glad future
Men brotherhood attain.

Lucius H. Thayer

The Dakota Indians End a Century

By Rudolf Hertz

EVERY year the Dakota Association of Congregational Churches and the Dakota Presbytery meet together in what is called the Mission Meeting, or as the Indians name it, the *Ptaya Owohdake* (the talking together). This is a great religious as well as social event when pastors and delegates from over fifty Indian churches come together.

This year the centenary of our Mission was celebrated from August 21 to 26 with the Mnishda church near Poplar, Montana, on the Ft. Peck Reservation. Mnishda means "water which is unobstructed by trees and brush," which in this case is the Missouri River.

CHURCH AND MISSION MEETING TENT

Each day began with an assembly before breakfast when the people from a number of tents formed a little circle and joined in morning prayers. During the forenoon three meetings were held. The regular Mission Meeting met in a large tent where they had Bible study and then discussed such themes as Sacrifice, Faith and Love, Trials and Temptations, and Education. In a smaller tent owned by the Presbyterian women a program for young people of high school age was conducted, very much on the order of a daily vacation Bible school. At the same hour a large group of children met in the church for Bible stories, songs and games.

For the afternoon our group separated into four parts: the Dakota Association of Congregational Churches, the Dakota Presbytery, and the women's societies of the Congregational and Presbyterian churches. One day the men had to go without their dinner while the women had a big feast of their own, during which there were many speeches. In preparation for the meeting the local women had made a large number of quilts which were given as remembrances to their visitors.

In the evening all gathered to enjoy a succession of pageants planned by Mr. Phillip Francis Frazier and others to celebrate the 100th anniversary of our Mission and presented by groups from various churches and reservations. The first of these dealt with the old Indian life. The Pine Ridge group erected seven little tepees to represent the seven branches of the Dakota Nation in which they illustrated some of the Old Indian customs.

Next was depicted the arrival of the first missionaries, Samuel and Gideon Pond, who served as volunteers without support from any board or missionary society. They arrived in Minneapolis on May 6, 1834. The next year the American Board sent out its first missionary, Thomas Williamson, M.D., and two years later Stephen Riggs followed. Particularly dramatic was the scene showing the beginning of Bible translation. Dr. Williamson had a French Bible on the table before him from which he read to Joseph Renville, the mixed-blood trader, who translated it into the Dakota language while Dr. Riggs wrote it down, verse after verse, passage after passage, until an entire gospel was translated. Gilbert St. Pierre, a Yankton Indian, represented Joseph Renville.

After he had given the Indian translation of John

THE WOMEN'S FEAST—AND ONE OF THE QUILTS

3:16, he turned to a group of Indians sitting in the background to see whether they approved of his rendering. Then one of their number arose and demonstrated that he had had good success in teaching these wild blanket Indians their ABC's. Man after man got up and went through the alphabet printed on a wall chart. At the close of this scene, Mr. St. Pierre, who had caught the spirit of the occasion most wonderfully, led in family prayers. He enlarged upon John 3:16 in words just as applicable to our own day as to one hundred years ago.

There were two other school scenes. One showed the Good Will Mission on the Sisseton Reservation, which the American Board began in 1870. Many former pupils of the school, together with Mr. Smith, a teacher, were among the participants.

The other school scene illustrated the beginnings of Santee. Mr. Robert Brown, our Dakota teacher and blacksmith, conducted a class of former Santee students who revealed how naughty and difficult pupils can be. Reuben Kitto, the pastor of Our Elk Horn Hill Church, wore long braids and played with them continually instead of paying attention. The reading itself was abominable, full of mistakes and very trying to the teacher. It was only when the pupils joined in singing one of our fine Dakota hymns that they settled down to give geniune attention.

Another short but moving scene was from an early experience of Dr. Thomas L. Riggs. He had just gone out to the Dakota country in 1871 and met an Indian from his future field of labors, the Cheyenne River Reservation. The following conversation ensued:

Indian: For what purpose have you come?

Thomas L. Riggs: To bring the Gospel to the Indians.

Indian: Are you well prepared?

T. L. R.: Yes, certainly. I have graduated from college and seminary.

Indian: That is not enough. When you have lived with us, when you have worked with us, when you have eaten with us, when you have slept with us, then you are well prepared for your task.

Rev. and Mrs. Guy Buffalo
He is pastor of the Messiah Church

It was a joy to see both the interest of the onlookers and the zeal of everyone who had a part in the pageant. One Indian came to me and asked for an Indian blanket. He said he was to represent an old-time Indian and added, "If I had known that I was to be a real Indian, I would have brought a blanket."

The closing service was on Sunday night, when we read the roll of those who had served our Dakota Mission and had gone on to their reward, then read the roll of the living members of the Mission. As our names were called, we went to the platform. While we were all kneeling, three of the retired ministers led us in prayer.

Long before sunrise the next morning tents and tepees were dismantled and by noon that day most of the ministers and delegates were far on their way toward their homes, firmly resolved that we must build on the foundation laid during the past 100 years and with full faith that the next 100 years can and must bring even greater victories.

The Camp

The Missionaries Look Forward

By Wilbur Stone Deming

FROM September 7th to 9th, last, members of the American Board family, including missionaries, secretaries, and friends, gathered for conference in Auburndale, Massachusetts. It was a great occasion, comprising both stimulating discussion and joyous fellowship. Some of the missionaries had recently returned to America from their fields and others were about to go back. Plans were suggested for church visitation this fall.

The keynote of the conference was the recent organization of the Council for Social Action. The eagerness of the churches in the homeland to create a Christian social order should have a fruitful influence upon the work of the American Board all around the world. We are living in a new world today and Christian Missions must necessarily adapt themselves to new conditions. In an address before the Andover-Newton Ministers' Conference, Dr. Norwood of the City Temple, London, pointed out that the world has become a neighborhood but does not yet know how to live together. It is full of frictions and maladjustments. What contribution can Christian Missions make toward creating a more harmonious and coöperative world in which the spirit of Jesus can find more ample scope?

Industrial Issues

Living in the shadow of a great textile strike, it was natural that the minds of those present at the conference should be concerned with the industrial issues of the day. This was especially true since an industrial strike in Sholapur, India, had brought on a critical situation in our Criminal Tribes Settlement there. On the one hand, both the Indian Government and the Mill Managers expect that the Settlement workers will remain neutral in all such disputes. On the other hand, there are missionaries who feel that they cannot remain silent when ethical principles are involved and laboring classes are being exploited. In summing up our discussion, Dr. Potter admirably expressed the thoughts of the group when he said that we must give our complete message and not a one-sided presentation of it. The Christian message is for both the privileged and the unprivileged. It must be given, in love and in wisdom, to the group to which it belongs by reason of need. The Christian missionary must see to it that he is free to express himself concerning moral and spiritual issues whenever need arises, and whenever such expression is within the sphere of his own work.

Great industrial conflicts and sweeping social changes bring home to us the urgency of our task today in terms of social reconstruction. Not only in America but throughout the world there is a growing recognition that we are facing the end of an era. Everywhere we find a demand to limit production. Unemployment is well-nigh universal. Communal rivalries disturb the public peace. How can the community centres and social enterprises of the American Board minister to this situation?

Points Emphasized

The following points were emphasized at the Auburndale conference. First, all social work has spiritual significance, even the giving of a cup of cold water. Second, thorough work with a few picked individuals may often have a deeper significance than superficial work for a larger number. Third, social work that grows from within should be our objective, as such work takes root and develops along indigenous lines. Fourth, the betterment of health conditions should be accompanied, when feasible, by sex education and birth control instruction, carried on by indigenous Christian forces, rather than by the agitation of the missionary. Fifth, a social program that is merely ameliorative is inadequate; it should lay the foundations, as well as supply the motive, for social reorganization.

Some of the mission fields are hotbeds of racial animosities. In South Africa, for example, there is great tension between the different racial groups. The conference felt that Christian Missions are in a favored position and should be able to make a unique contribution toward the solution of racial difficulties. Not only are missionaries and indigenous Christian leaders cooperating day by day in Christian fellowship, and upon a basis of complete equality. Christian leaders are also active in the promotion of inter-racial organizations like the International Fellowship. This movement is at present largely confined to India. But future years may see it spread to other countries. In the International Fellowship, picked representatives from different religious groups and nationalities meet together at periodic intervals and build bridges of understanding and sympathetic coöperation. They take up projects for community improvement. They give a helpful lead in social betterment. In this and other ways,

Christian missionaries are helping to break down those barriers of racial and communal pride which keep men apart.

Perhaps the most stimulating session of the conference was held on Saturday evening when we discussed world peace and its relationship to the Christian program abroad. The question was asked, "Does missionary work in the Orient really help the cause of world peace or are we merely deceiving ourselves? This got the missionaries excited. Up they jumped, one after another, giving specific illustrations of their work from the standpoint of world peace. It was an impressive session and left no doubt whatever in our minds that today the Christian missionary and his program are on the "peace frontier" and are a vital factor in the effort to bring the nations into brotherly relationships. The Christian colleges are especially effective in this development of cultural and international good will.

Finally the conference frankly recognized the limitations of social machinery or methods. Here we again touch upon the urgency of our task. The world scene brooks no delay. The recent outlawry of communism by the Indian Government indicates that the situation is tense. There are some exponents of disillusionment who say that the outlook is well-nigh hopeless. A deep pessimism causes them to despair of the ability of individuals, and especially of groups, to make spiritual progress.

In expressing its confidence in the ability of the Christian dynamic to meet the demands of our new day, the Auburndale conference sounded a note of optimism. There must be a spiritual basis for the new social order, which is in process of creation. The spirit of Jesus, at work in the hearts of individuals, and penetrating our social fabric, is able to develop those spiritual attitudes of brotherliness and self-sacrifice that are needed, if, in the words of Dr. Norwood, we are to learn how to live together. Living together is not enough; we must serve each other.

The churches in the homeland and the Christian forces in other lands are partners in this common task. It is a thrilling experience to have a share in this work and for that reason the conference looked forward and not back, assured that the great enterprise of the Kingdom beckoned them onward.

PRESENT AT OPENING OF NEW UNIT

Front row: Mrs. H. S. Thomas, Dr. Wilder, Mrs. Scott-Brown, Sir Mohammed Usman, Mrs. Wilder, W. Scott-Brown, Esq., District Magistrate, Miss Betty Taylor, Nursing Superintendent.

Second row: Dr. K. O. Mathew, Rev. A. A. Martin, and Governor's Private Secretary, the Military Secretary, the architect, R. Jackson, Esq., Rev. Paulraj Thomas.

Back row: Dr. H. S. Thomas, and the District Superintendent of Police.

The Governor Comes to Madura

Dr. and Mrs. Edward W. Wilder send the story and pictures of the opening of their hospital

A FLUTTER of applause from the crowds on the street without; an expectant hush from the audience assembled within the compound, broken by the whir of a ciné-kodak, as the cars swept down the drive. The police car, its occupants trim in khaki uniform and helmet, rolled through the thatched porte-cochere and came to a halt. From the second car alighted the Englishman, Magistrate of the District, urbane in manner and faultless in morning attire. He was followed by the portly Muslim, upon whose long gray coat glittered the star of Knight Commander of the Indian Empire. Introductions completed, the guest was conducted to the dais. A welcome, a dedicatory prayer, the presentation of a key, and the first block of the new Albert Victor had been opened by His Excellency, Sir Mohammed Usman.

First Indian Governor of Madras

Sir Mohammed Usman, the first Indian Governor of Madras, the largest province in India, with a population more than a third that of the United States, received his education at Madras Christian College. Entering the field of politics as a member of the non-Brahmin party, he early showed promise and was selected by the Governor in Council to serve as Home Member of the Ministry. As such he had charge of law and order and of the police force during the difficult times following Gandhi's salt-making in 1930. In 1934, when Lord Willingdon, Viceroy of India, was called to England for a short period, Sir George Stanley, Governor of Madras, filled his place. What more natural than that Sir Mohammed Usman should be appointed to act as Governor of Madras, thus satisfying the popular demand for an Indian Governor? The choice was acclaimed by Hindu, Muslim and Christian alike.

Superior to all feelings of class and caste, His Excellency has recently come under scathing criticism from the Muslims by his appointment of an Indian Catholic Christian to fill the position which he vacated to become Governor. "He is the best qualified and most dependable man," said he, "so I would not pass him over in favor of one of my own religion."

The East Hustles

Perhaps the most striking thing about the building which His Excellency opened is the speed with which it was completed. The ground was broken on Sept. 23rd, 1933, the corner stone laid on Dec. 8th, and by July 1st, this three-story building was complete. And that without the mechanical facilities which hasten work in the West. The stone came by ox-cart, the lime and plaster was mixed in a mortar-mill with a motive power of two bullocks. The cement-concrete was mixed by spade and hand.

NEW BUILDING ALBERT VICTOR HOSPITAL

The new hospital stands on the compound which has been held by the American Board since the work of the Madura Mission first started, one hundred years ago. This land, which was formerly held on a lease, is now being given to the Mission by the Government free of rent so long as it shall be used for hospital purposes. Here, in 1849, the first medical work of the Mission began. Across the street is the Albert Victor Hospital, built by Dr. Van Allen in 1897, from funds raised entirely in India; a building now completely inadequate and outmoded. Dreams of a new building began twenty years ago in the mind of Dr. Van Allen, and later in that of Dr. Wilder. Funds were raised by the latter during his furlough in America in 1929–30. Despite unfavorable financial conditions, friends gave liberally to the extent of $27,000. At the same time, under the direction of Rev. W. W. Wallace and Dr. Thomas, a campaign was proceeding in India. About $20,000 was contributed there, much of it in gifts of less than twenty-five cents, in a house-to-house canvass. Plans were drawn for a complete new hospital, and funds were found sufficient to meet the cost of the first block.

The whole scheme, when completed, will consist of four blocks; a public ward block, a private ward block, an administration block containing the out-patient department, and the block just completed. The architecture is simple and of the modern type, and the building

Dr. Wilder is reading his statement. Chairman Martin is at his right; the Governor at Mr. Martin's right.

is finished in plaster, tinted buff. The ideals of Dr. Van Allen live in this building, for while extravagance has been shunned, quality and durability have been attained.

The ground floor of the block just opened is given over to the X-Ray Department, which has long been needed. The X-Ray installation itself was contributed by the Madura Mills Company at a cost of over $8000. This plant offers every facility for diagnosis and is capable of doing therapy work as well, when the necessary appliances have been obtained. On the second floor is the operation suite with anaesthetic room, sterilizing room, doctor's room and theatre, presented in loving memory of Mrs. Ruth Talcott Britton of Talcottville, Conn. This suite takes the places of a single cramped and ill-ventilated room in the old hospital. On the third floor are three large private wards with bath and nurse's office, which will relieve the doctors of the necessity of crowding patients into their homes. One of these wards is given by Mrs. Esleeck, of Greenfield, Mass., in memory of her husband.

The building itself has cost about $27,000, and the equipment about $13,000. The Government of Madras has promised to meet about a quarter of the cost of building and equipment. If they are able to make a proportionate contribution on this building soon, there will be nearly sufficient funds to complete the public ward block. This will have forty-eight beds, and will accommodate the patients now temporarily housed in an old bungalow on the compound.

Program Pointers for the Pilgrim Fellowship

By Harry Thomas Stock

The following materials may be useful for groups of older young people:

Boy and Girl Tramps of America, by Thomas Minehan (Farrar and Rinehart, $2.50). A University of Minnesota professor hoboes with them, gets their life stories, interprets the tragedy of those tens of thousands of boys and girls who are on the road—moral casualties of the depression and the economic system behind it. No sensitive groups will bite into this and be satisfied with a mere half-hour discussion.

Submerged, 1934, in *Harper's* for July. By a college student who has been one of these tramps. "What is the CCC accomplishing?" is a question which may well grow out of the reading of this story. What more needs to be done?

Fruit Tramp, in *Harper's* for July. A piece of fiction which rests on fact. The problem of migrant labor, which gives some understanding of the various factors in such a situation as that of the Imperial Valley. One of our needs is to understand the psychology as well as the social organization of the contending elements in industrial conflicts. *Berry Picker,* in *The Nation* for September 12 also deals with this problem of migrant labor.

Years Are So Long, by Josephine Lawrence (Stokes, $2.50). A wonderfully well written novel which sets forth the tragedy of old age in a day of changing standards and of uncertain income. It presents the penalty of an unthrifty life, the unfair expectations of old people who cannot adjust themselves to a new era or to the strange habits of their grown children, the seemingly cruel attitude of children and grandchildren who are unable or unwilling to care for aged relatives, and the problem of the wisdom or unwisdom of providing for them in "homes." Older young people and young married couples will do well to face the realism of this book.

Our Movie Made Children, by H. J. Forman (Macmillan, $2.50). The summary of the scientific study of the effect of movies on the young, made by the Payne Fund. This is an excellent introduction to the whole issue now before the churches; it does not propose solutions, but it gives facts which cannot be denied.

A Guide to Civilized Loafing, by H. A. Overstreet

(Norton, $2), is an introduction to the constructive use of leisure. This is not a mere academic discussion of the subject, but it is actually a "guide" to those who have imagination enough to develop hobbies and avocations which will have cultural as well as entertainment results. What are you doing for between-Sunday activities?

We Are the Builders of a New World, by Harry H. Moore (Association, $1.50), contains two sections: the first part describes analytically major social problems in our present situation; the second section includes specific proposals which are made concerning ways out. This is excellent material for group study.

Thinking about Marriage, by Roy A. Burkhart (Association, $1). A course of study on courtship and marriage prepared for older young people and young adults (especially useful for leaders). It contains an adequate amount of factual scientific information. The outline for the discussion is the result of actual use with older young people. The author's approach is both scientific and religious.

A Mid-summer Day's Dream

By W. Alfred Wycoff

What the boys talked about at the Vacation School of the Brooklyn Italian Mission

"OH boy, a bathroom for every family?! That's swell. Gee, we can live like rich folks then!" exclaimed Dominick, springing to his feet in amazed anticipation. "We only have one in our house and four families use it."

"And how many folks in all does that make?" asked the teacher.

"Six, seven, five, eleven—twenty-nine in all," he replied counting slowly. "But there is a toilet on the second floor."

Philip was just beginning his report of the new apartment houses the Public Works Authority is planning for Red Hook Section of Brooklyn in its slum clearance program. And many more such exclamations of happy surprise issued from the lips of the boys and girls as Philip continued. It all seemed too good to be true!

That such fine homes might really become theirs had not occurred to them during the happy days they had been thinking together of ways of improving their own homes. And now the new homes actually seemed a possibility.

They had been studying the importance of good air and cleanliness. It had been most interesting to perform some simple experiments to show the need of good fresh air at all times, and especially when one is sleeping.

"What? Two outside windows in every bedroom? Why our bedroom only has a window into the kitchen, and none on the outside at all," said Josephine, recalling the cold winter nights when to save their small supply of coal they had to keep the kitchen windows closed.

"The lady at the Library said there will be roof gardens for the mothers to take their babies on!" put in Gilda, who had also been on an inquiry committee. "She said that fresh air and sunshine away from the dust of the streets was needed to make babies grow strong and healthy."

"Just think!" burst out Carlo, "The new houses will have playgrounds for the children. Gee! won't that be swell!"

"And a gym and recreation building for us to play in on rainy days," put in Cona.

The class stopped in the midst of the report to talk about how they had cleaned up the lots under the elevated railway, because it was the only place in the

THESE BOYS ARE EAGER FOR BETTER HOUSING

neighborhood where they could play safely. All the streets were so busy with heavy traffic that they were really dangerous. Even these lots were littered with everything from broken glass to heaps of bricks and piles of trash. But it was better than nothing, and plenty of good exercise was important.

Philip went on with his report, "and a clothes closet in every bedroom."

"Just imagine," interposed Antoinette, "a clothes closet in every bedroom. "Why, we haven't one in our house. Father had to make one! How much easier it will be to keep our houses nice like Mrs. Romeo's when we have closets. There are so many kids at our home that you can't keep things in order because there is no place to put them except to pile them in the corner. And the twins always pull them over."

They talked about the parks the new homes will have too. Only a few days before they had visited a home in the neighborhood that had a tiny garden of flowers "loved up" on a back stoop. It had trellises and arbors for vines and many kinds of flowering and foliage plants growing in tin cans and small boxes carefully painted green. Those in the chapel Garden Club told of how they loved to work in their own tiny gardens out behind the chapel and to keep the flowers and vegetables growing.

They exhibited some of the pictures they had been framing cut from old Sunday-school quarterlies to help beautify their homes. The girls were making shoe bags and the boys towel-racks and tooth-brush holders to add both to the beauty and neatness of their homes.

Philip concluded his report, "The children will grow up in better surroundings and will be better citizens. And if the homes be kept cleaner there will be no sickness."

"Will they really only be twenty-four dollars for four rooms? That's what we are paying where we are now! Boy, let's go!" exclaimed Dominick, with a concluding air.

With this the class turned its attention to the composing of a letter they wished to send to the Commissioner of Parks to ask him to make a playground on the lots under the elevated railway, and before they had finished they had also formulated a petition for the same purpose which they later took to all the residents of the neighborhood for signature.

Indeed the boys and girls of the Brooklyn Italian Mission are interested in making better homes, and in becoming better home-builders and finer citizens. Through story and song and play and work the Vacation School inspires them with a broader vision of the Christian home and its place in the building of the Kingdom of God.

New Hampshire Cultivates its Laymen

By Robert G. Armstrong

A YEAR ago the Board of Trustees of the New Hampshire Congregational-Christian Conference realized that the weak point in their program was the fact that the laymen of the Conference were conspicuous by their absence on committees, in Association meetings and at the Annual Meeting. Could anything be done? The Young People's Department was well organized. The Department of Women's Work was functioning strongly. But the laymen—there was the rub!

The President of the Conference was authorized to appoint a Committee on Men's Work. This was chosen with great care. Men of unquestioned standing throughout the State, men whose very names would add significance to the Committee in the minds of other laymen, were selected, busy men, men of affairs. All of them responded favorably to the request that they serve on this committee.

At its first meeting the Secretary of the Conference presented the situation to the men. He explained that he had no cut-and-dried program to suggest but that the facts were before them for consideration. What could be done to stimulate the interest of men in the work of the church? How could we create a body of intelligently informed men, men who would know what the program of the church ought to be and who because of an intelligent, informed interest would throw themselves into it with as much keen interest and devotion of time as a member of any of the service clubs would do?

Numerous questions were asked. The position of the Conference in the life of the churches was made clear. The method of financing was explained. A meeting that was originally planned for lunch and an hour afterwards stretched on until late in the afternoon.

The concrete proposals that came out of the meeting were: first, a series of men's dinners throughout the State under the auspices of the Committee on Men's Work at which the situation would be presented and

ample time for discussion allowed; second, a big Men's Banquet at the Annual Meeting to be addressed by the Secretary and Donald Adams; third, a Week-End Conference for laymen at the Isles of Shoals at which there should be a series of discussions; fourth, the setting up in each Association of a Committee on Men's Work, the chairmen of which would be, ex officii, members of the State Committee on Men's Work.

These proposals have been carried through. A very successful Men's Banquet was held at the Annual Meeting in Dover, a thought provoking Week-End Conference for Laymen has been held at the Isles of Shoals, Committees on Men's Work have been set up in each Association, and plans are now under way to complete the series of men's dinners in each of the Associations in the month of October.

The Committee on Men's Work has no ready-made program. It is feeling its way along, charting its course as occasion arises. However, the Week-End Conferences have confirmed the conviction that all programs for men should stress the religious element. In most communities other organizations outside the Church make ample provisions for merely social activity. There is still a strong appeal to the ordinary man when religion is presented as a compelling force in life.

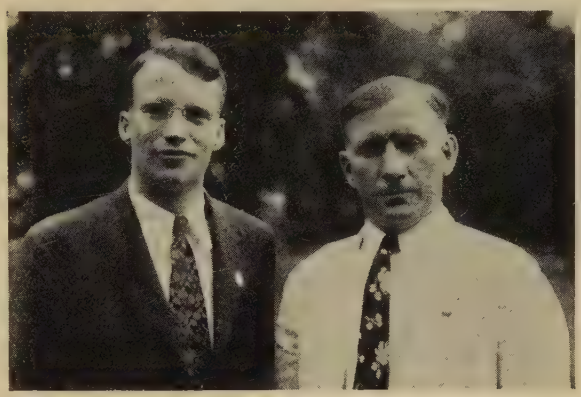
An Opportunity School for Alabama

AFTER unsnarling various financial and legal difficulties, Southern Union College at Wadley, Alabama, has reopened as a reincorporated institution with a new board of trustees, a new administration and a new educational plan. Originally founded by the Christian churches as Bethlehem College in 1922, it is doubtful if any of the institutions sponsored by our churches serve a needier group of young people.

Southern Union College is located on the boundary line between Georgia and Alabama about midway between the northern and southern limits of those states. Its constituency is distinctly rural. For most of the people in this region the world consists of a few neighbors, the country store, their church, and town on Saturday afternoon. A familiar sight is that of men playing checkers on the boxes in front of a store on a sleepy afternoon. The only book in most homes is the Bible. Villages of 500 people lack even a news stand. Radios are rare, while only a few people take the daily paper, and those are chiefly in the towns.

The church looms large in the lives of these people as both a religious and a social institution. The ministers are poorly paid, but glory in the fact that they are not serving for money. Usually they preach for four churches—often for no more than $200 a year from the entire group. The two great events of the year both take place during the summer between cotton "chopping" and cotton picking. They are the annual revival meeting and the singing school, the latter using shaped notes.

The people of this region are almost wholly Anglo-Saxon. The possibilities of their young people are great, as has been demonstrated by numbers of them who have done well in spite of a cramping environment. To meet their needs Southern Union College is offering tuition for a dollar a week and is accepting



President Ross Ensminger and
Dean A. R. Van Cleave

food-stuffs such as corn meal, syrup and meat in part payment.

The new president of Southern Union is Ross Ensminger, who is a graduate of Carleton College and Union Seminary, and who has also studied at Yale and Chicago. He was the first minister to be jointly ordained by the Congregational and Christian churches.

A curious parallel exists between Ross Ensminger and President Buell Gallagher of Talladega. Both graduated from Carleton College in 1925; both majored in economics; both married Carleton girls; both taught in denominational colleges (Ensminger at Elon and Gallagher at Doane); both held short pastorates (Ensminger at Mantonville, Minnesota, Gallagher at Passaic, New Jersey); both became presidents of Alabama colleges less than forty miles apart before they were thirty years of age. Ross Ensminger's father is assistant superintendent of West Florida, Alabama, Tennessee and Kentucky, while his mother was for many years a teacher in Piedmont College.

The new dean of Southern Union is A. R. Van

Cleave, who had his undergraduate training at Union Christian College and the University of Indiana, and who has done graduate work at the University of Chicago. He has taught in four of the colleges of the Christian denomination: Jireh, in Wyoming; Merom, in Indiana; Elon in North Carolina; and Southern Union. During the past year he has served the churches in Winchester and Big Timber, Virginia. His wife was formerly young people's secretary of the Southern Convention.

Dr. Ralph M. Mugrage

A Leadership Change at Ryder Memorial

Dr. James Watson

THE many friends of Dr. James Watson will regret to learn that he has resigned as head of the Ryder Memorial Hospital in Puerto Rico. It is his purpose to study this winter at Columbia University in preparation for a special line of service which he expects to follow in the states. During Dr. Watson's nine years of faithful, deeply devoted and self giving service Ryder Memorial grew from a one-doctor to a three-doctor hospital; and substantial additions were made to the buildings and equipment. Dr. Watson proved himself a hero through two major hurricanes and a benefactor to thousands of sufferers; and endeared himself to the people into whose lives he entered thoroughly and sympathetically. He also took a keen interest in the church work. Puerto Rico and the American Missionary Association shall ever be greatly indebted to Dr. Watson and also Mrs. Watson for their multitudinous acts of kindness.

On October 11th Dr. and Mrs. Ralph M. Mugrage of Cincinnati, Ohio sailed to take the places of Dr. and Mrs. Watson, although Mrs. Mugrage will not hold an official appointment as did Mrs. Watson.

Dr. Mugrage is a Buckeye by birth. He was educated in the Cincinnati public schools, Ohio State University, the University of Cincinnati, and the College of Medicine of the University of Cincinnati where he received his M.D. in the spring of 1931 after a year of supervised internship at the University's hospital.

For two and a half years Dr. Mugrage was resident physician at the Deaconess Hospital of Cincinnati, a seventy-five bed institution of grade-A rank, and holding membership in the American Medical Association. For the past three months Dr. Mugrage has been in full charge of the practice of Dr. Rohdenburg of Norwood, Ohio, who has been abroad for special study.

Even more important than Dr. Mugrage's education and medical training is that his one passion in life has long been an unquenchable desire to be a medical missionary. To him the word missionary connotes a spirit of service, abandon and freedom unique in character and indefinable in words.

On Sunday evening, October 7th, Dr. Mugrage was commissioned at the Euclid Avenue Congregational Church of Cleveland with Dr. F. Q. Blanchard officiating and a large attendance of the friends of Ryder Memorial in Northern Ohio. Our Puerto Rican hospital has always been one of the major interests of the women of our Ohio churches, who in 1924 met the entire cost of the erection of the Ohio wing of the institution.

Secretarial Side Lights

The Executive Vice-President of the American Board

FRED FIELD GOODSELL has an inquiring mind. In the good old Boston phrase he "wants to know." To him a new road always offers an urgent invitation, while a new thought is ever a welcome visitor. For a constant companion he has a little black blank book in which he is continually jotting down both bits of information and words of wisdom. Such habits may seem of small significance, and yet they are the earmarks of a good missionary, who is accustomed to listen far more than he talks.

Few men have faced as varied an assortment of experiences in as brief a span of years as has Fred Goodsell. He was born of home missionary parents in Minnesota, but soon moved to California, where he graduated from the state university in 1902. Turning his face eastward he then entered Hartford Theological Seminary where he distinguished himself both as catcher on the baseball team and as a student of high rank.

For Fred Goodsell 1905 was a memorable year, for during it he was graduated from the seminary, married, ordained a Congregational minister, commissioned as a missionary of the American Board, and sailed for Europe for two years of study at the universities of Marburg and Berlin on the William Thompson Fellowship of Hartford Seminary.

His life as a missionary began in 1907 at Aintab, Turkey, where he remained for four years. He then moved to Marash and directed the theological seminary until his furlough and the World War arrived simultaneously in 1914. For a two-year interlude he was active in the Laymen's Missionary Movement in various parts of the United States. From 1916 until 1919 he was in Y.M.C.A. War Work, serving in Russia, Rumania and Siberia.

The troublous years which followed the war found Fred Goodsell back in Turkey as a missionary. In 1922 he became president of the Near East School of religion, which was then located in Constantinople. In 1925 he was elected field secretary of the Near East Mission, a position which afforded him an unusual opportunity to develop his talents for interpretation and coördination. While on furlough in 1926–27 he gave lectures on the Earl Foundation at Pacific School of Religion, Berkeley, California. He took part in the famous Jerusalem missionary conference of 1928.

With the retirement of the senior secretaries of both the Home and Foreign departments of the American Board the Prudential Committee felt that it would be wise to have one head charged with the duty of coördinating its various activities. After careful search and much study it became clear that Fred Field Goodsell was the best equipped man available for this position. He was elected executive vice-president on Dec. 10, 1929, sailed from Constantinople two days later, and began the active discharge of his duties in Boston on May 1, 1930.

The common phrase is that Fred Goodsell has an "integrating mind." His capacity for understanding divergent points of view is marked. Another characteristic is patience. He knows how to wait, but when the time comes for action he can also be decisive. He approaches life from a broadly philosophical angle, yet is truly religious in spirit.

Of the three Goodsell children, two are now in Turkey, one as the wife of a missionary and the other as a teacher in a missionary school. Fred Goodsell relates that one of the proudest moments of his life was when he climbed the Matterhorn with his two oldest. As a sort of secret pastime he sometimes hemstitches.

Heraldings

Great Expectations at Dorchester Academy

Since the burning of the boys' dormitory at Dorchester Academy in February of 1932 the masculine portion of the boarding department has been sleeping in all sorts of makeshift quarters. Some of these arrangements were so unsanitary that the Georgia health authorities complained. This summer the American Missionary Association managed to scrape together enough money from the insurance company's payment and various other sources to start the erection of a new brick dormitory which will accommodate about forty-five boys. The principal, J. Roosevelt Jenkins, writes: "If you could see the temporary quarters of the boys in the shop building you would realize how badly we need the dormitory. Fortunately they can watch the work go forward every day, and they are very patient, as they know that they will soon move into one of the best structures in this part of the country. We have all been surprised at the number of new pupils coming to school. One boy hitch-hiked all the way from Nashville, Tennessee—which took him two weeks to manage. Apparently the new building is attracting new students from all directions. I am afraid that we are going to have an enrollment of over 400. I may have to get out and start turning them back."

A Missionary Team of Young People

The idea started with the West Bay Cacoypa—which means **CA**lifornia **CO**ngregational **Y**oung **P**eople's **A**ssociation. The missionary committee of this organization wanted to do something different. The plan hit upon was a "flying squadron" composed of one member from each of the young people's societies whose function was to visit all the groups and tell them of the work our churches are doing. They did not stop until they had spoken in all of our churches in the vicinity of San Francisco Bay. Margaret Balukian is a young sales girl in a millinery shop and a member of the Calvary Armenian Church. Her part on the program was to tell of the work of one of our hospitals in Shansi, China, and her speech always brought applause. The captain of the team was Alfred Glass, who expects to enter a theological seminary. He commonly set the keynote for the evening with an earnest appeal for more interest in the missionary enterprises through which we seek to follow the command of Jesus. Ida Nicholas told of the work of Miss Mary Coxhead among the Indians in Northern California, while Blanche Green described the activities of Blanche Kellogg Institute in Puerto Rico, and Catherine Holmes gave an account of the Hip Wo School for the Chinese of San Francisco. The team had a grand time. It even went to churches outside of its area. Everywhere it was invited back. The committee plans to continue telling the story until every young people's group in the area has made a definite pledge towards the support of some missionary project for which the Northern California Conference is responsible.

The Vermont Spirit in California

Mrs. Jessie M. Greene, president of the women's organization of the Northern California Conference, writes of a visitation which she made with Superintendent Gill and two others to the churches in the northern portion of the state: "The faithful few at M—— have little with which to work. The church membership is only 26, and yet they actually gave $150 to benevolences in 1933, and will do as well this year. Al-

Missionary Team, West Bay Cacoypa

though the town is destitute of electricity, the church and parsonage were both spotless, which meant that miles of bare floors had been mopped. In all that heat they had to cook with either oil or wood, and iron with old-fashioned hand irons from the stove. I felt proud of my Vermont ancestry, for it made it easy for me to understand them, and when I told them of the simple life which we had lived on our Vermont farm I felt nearer to them. At P——, some forty miles away, the membership is listed as 142, and last year they gave for benevolences $29.54. We were warned not to speak of missions, for they were "not interested" and "didn't approve" and felt that they needed to do for themselves. I asked for an especially called meeting of the women, and twenty-five came. I assure you we talked of missions and showed them how small the world is and how we must all help each other, and then I found out some of the things they needed."

Preaching to Stevedores—and Others

Lincoln B. Wirt of Yale Divinity School spent last summer as a student pastor of the Pacific Coast. He writes: "Let me paint for you a picture of the problem many ministers on the Pacific Coast faced this summer, but which was a little unique for a student. Rushing from a well endowed Divinity School to a church caught in the meshes of that insidious Longshoreman's Strike was a little disconcerting. Studying under Professors Halford E. Luccock, Jerome Davis, Dean Weigle and others taught me the need of the church for a social policy and outlook. X is a leading town for seagoing vessels on the Columbia River. So I wasn't surprised to find several families of longshoremen, the best church ushers I had. But I soon found several church members who because of their positions were located definitely on the other side of the controversy. Because this was representative of the whole town, everything was deadly still in public about the strike. No one dared openly to express opinions for fear of offending others. Yet everyone had resentment in his heart one way or another. Was the student minister to avoid all opportunities of Christ's social message because he was afraid (as was the whole town) of stepping on someone's toes?—I leave with you this problem so indicative of what kind of a world we students are stepping out into. If we fail it will not be because we have lacked opportunities to test our character and our Christianity."

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Book Chat

Two Novels of Life in China

At the present time, four women are writing with interest and distinction about life in China. Two of them, Mrs. Hobart and Mrs. Bridge—are writing about the life of Westerners in China in fiction that often gives the impression of being autobiography. Nora Waln writes autobiographical experiences that sound like fiction, or at least reminiscence colored by "creative memory." Mrs. Buck has undertaken the far more difficult task of writing novels about Chinese in whose life and thought foreigners are practically non-existent, as they actually are for numberless millions of the Chinese.

Under the new title "River Supreme," Mrs. Alice Tisdale Hobart's publishers have recently placed on the market a reprint of a novel written and published as "Pidgin Cargo" before "Oil for the Lamps of China" made Mrs. Hobart famous. It is as well written as the later book and portrays the struggle of an American sea captain to conquer the Yangtze rapids by the power of machinery. In the end he loses, but only after valiant battle and apparent victory over not only the river itself, but also the scepticism of the Western community and the open or concealed hostility of the Chinese community, which in the end in 1927 claims China for the Chinese. The characters show far less sympathetic understanding of individual Chinese than in "Oil for the Lamps of China," but the later book makes it plain that this is intentional art, reflecting the Western business attitude of the nineties when the Chinese were regarded as a part of the natural environment rather than as individual personalities. In both books, however, Mrs. Hobart knows best servants and *compradors;* there is little attempt at individual portrayal of any others. Both books also close with a sense of frustration that seems to reflect the mood of the foreign business community in China in the years immediately following the Revolution of 1926–28. Whether this picture is still true or whether business has adjusted itself to motor-roads and airplanes one can only guess. 1927 was the end of an era in foreign business, but very definitely not the end of foreign business.

In "The Mother," Mrs. Buck tells the story of a country woman, deserted by her husband, befriended by his tiny village, working out the problems of widowhood in China. It is well and effectively done. If it is taken as similar novels about America are taken, as

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on

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Suzuki Looks at Japan by Willis C. Lamott.

An account of the life, problems and philosophy of a typical educated present-day Japanese. Cloth, $1.00; paper, 60 cents.

World Tides in the Far East by Basil Mathews.

Written for university students. Japan against the background of the present Oriental situation. Cloth, $1.00; paper, 60 cents.

Christ and Japan by Toyohiko Kagawa.

Called by many the world's greatest Christian leader, Kagawa gives here much food for thought and a new slant on his own country. Cloth, $1.00; paper, 50 cents.

Orientals in American Life by Albert W. Palmer, President of Chicago Theological Seminary.

A unique study from experience and recent investigation of our "Oriental problem." Cloth, $1.00; paper, 60 cents.

Japanese Women Speak by Michi Kawai and Ochimi Kubushiro.

A message to the Christian women of America from the Christian women of Japan. Cloth, $1.00; paper, 50 cents.

Typhoon Days in Japan by Robert Steward Spencer.

To present Japan to young people. Cloth, $1.00; paper, 60 cents.

Out of the Far East by Allan A. Hunter.

One of our Californian Congregational pastors close to young people of all denominations and races, discusses the possibilities of inter-racial understanding and friendship in America. Cloth, $1.00; paper, 60 cents.

Japan and Her Peoples by Ethel M. Hughes.

A very useful little book prepared for intermediates, but full of information for all on life in the average Japanese family. Cloth, $1.00; paper, 60 cents.

Gold Mountain by Philip F. Payne.

A book of romantic stories of the Orientals who have helped to make our America. Cloth, $1.00; paper, 60 cents.

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the life story of *one* of millions of individuals, and not regarded as typical, it will give an enlightening picture of the possibilities of life in a Chinese village. The hero of "Oil for the Lamps of China" points out to a younger associate the unfairness of talking about "the Chinese" and assuming that there is a single racial picture. Katherine Fullerton Gerould in a similar way has spoken of her dislike of being classified among "you Americans." It is more than doubtful whether the typical Chinese widow would be as obsessed with sex as the heroine of this book, but sex plays a more open part in Chinese life than in American and possibly a more dominant one because of the monotony and lack of recreation which Mrs. Buck so well portrays. The book, like "The Good Earth," will probably leave most readers quietly rejoicing that their lines have been cast in more pleasant places. One wonders whether it was partly suggested by the dramatization of "The Good Earth" which made O-lan's life rather than her husband's the centre of dramatic interest. W. C. F.

Recent Publications

Commission on Missions

Title List of Stereopticon Lectures and Movies. 4 pp.

An Old Problem in a New Way. Some suggestions on Church Finance. 6 pages.

Extension Boards

Some Good News About 1933–1934. A summary of the Church Extension Boards program. 8 pp.

Annual Report, April 1933–April 1934. 72 pages.

Board of Ministerial Relief

The Social Service of the Boards of Ministerial Relief. 4 pages.

American Board

Our Neighbors in India. Four programs for the Church School Intermediate and Senior Departments.

Year Book for 1935. Important information concerning the missions, missionaries and institutions of the Board. 56 pages. 35 cents.

Education Society

Out of the East, by Helen M. Perkins. Four World Service Programs for the Church School or for Intermediate and Senior Departments. 10 cents.

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This, That and the Other

COMMITTEE ADOPTING UNION OF BULGARIA MISSIONS

Seated: Neofit Tsakoff, Editor Mission weekly, Revs. Asen Simoneoff, Alphonse Pratch, Supt. M. E. Mission, D. N. Furnajieff, Pres. Theological Seminary, Gabriel Tsvetanoff, Stephen Gradinaroff, Mr. Peter Ilieff, Rev. Luke Mircheff.

Standing: Messrs. Boycho Turuloff, Kostadin Andreeff, P. Bakaloff, Revs. Vasil Ziapkoff, Theo. T. Holway, Alex Georgieff, Yanko Ivanoff.

A Merger in Bulgaria

On August 9, late at night, was finally adopted by a joint committee of twenty the Basis of Union of the churches of the Methodist Episcopal Mission in Bulgaria and the churches which a year ago were graduated as a mission of the American Board. This Basis of Union was to be presented to the two separate Conferences this fall, and a plenary meeting of both churches will celebrate the completed union next spring. "We are all working," adds **Rev. Theodore T. Holway** of the Evangelical Bible School in Samokov, "to get our churches to stand on their own feet without aid from abroad, since it is only two years until both cease to receive further help from the Boards; the times are exceedingly hard for such a proceeding, but most of the friends are courageous."

Disaster in Ingtai, China

A typhoon, ending in a cloudburst, raised its mountain stream fifty feet in a few hours, reports **Rev. Edward H. Smith,** writing in August. Scores of villages and thousands of homes were destroyed by the raging flood, though there was not much loss of life. Most of the mission property escaped because of its elevation, but the Sung Kan Church and community center were lost, and in the city more than half the business section was swept away. Mr. Smith went from Foochow to render assistance. Communists were threatening the area.

Adds Mr. Smith: "The Nanking Government is actively clearing the area of the Shaowu and Yenping districts and forcing the reds to guerilla warfare. This is hard on the poor villagers.

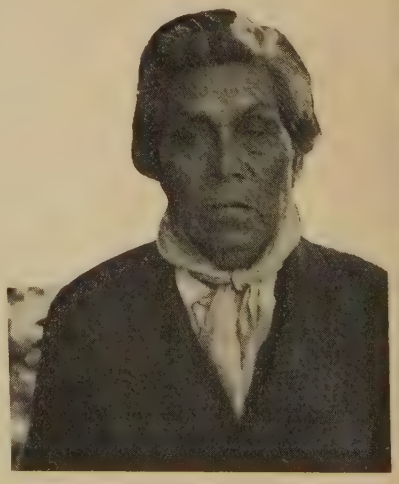
Annuity Fund New Members

The Annuity Fund reports that more new members have been received during the first eight months of 1934 than during the same period of any previous year since 1922, when the Fund was first being organized. On September 20 a printed letter was sent to all ministers in our fellowship who are not members of the Fund, and within six days 100 requests were received for further information. Annuities certainly look attractive in times such as these.

Success of the Cent-a-Meal

In 1933 the church at Scottsbluff, Nebraska contributed $51 on the Apportionment. This year it introduced the Cent-a-Meal boxes and remitted $30.12 to the Conference office from the first opening. The pastor, H. E. Dalrymple, is enthusiastic about this showing and thoroughly convinced that the later returns will be even better.

At the first opening of the Cent-a-Meal boxes in the Ridgeview Church of White Plains, New York twenty-two boxes produced $66.



DEACON HENRY SITTING CROW OF THE FORT BERTHOLD MISSION

For Armistice Day

The Wise Men from the East, we're told,
Laid down frankincense, myrrh, and gold,
  The emblems of their power and pride,
As offerings to the Child Whose birth
Should bring to all men peace on earth.

And as I read the tale, it seemed
Sleep stole upon me and I dreamed
  That Wise Men from the West had come
To where a poor man's baby lay.

And there I dreamed that down they cast
All tokens of their conflicts past,
  And those they feared, and those they
    planned;
Gas-mask and rifle, bomb and shell
In one sublime confusion fell,
With many a shrewd device as well
  For trenches one day to be manned.

Then, humbly, there they laid aside
All schemes of national greed or pride,
  All grudges that revenge should slake;
Content, if so they might but clear
From each new life the numbing fear
That buys their "policies" too dear—
  Tell me, Wise Men, if I must wake?

By MacFlecknoe.

This is the land where hate should die—
  Though dear to me my faith and shrine,
I serve my country well when I
  Respect beliefs that are not mine.
He little loves his land who'd cast
  Upon his neighbor's word a doubt,
Or cite the wrongs of ages past
  From present rights to bar him out!

This is the land where hate should die—
  This is the land where strife should cease,
Where foul suspicious fear should fly
  Before the light of love and peace.
Then let us purge from poisoned thought
  That service to the state we give,
And so be worthy as we ought
  Of this great land in which we live.

This is the land where hate should die—
  No feuds of faith, no spleen of race,
No darkly brooding fear should try
  Beneath our flag to find a place.
Lo every people here has sent
  Its sons to answer freedom's call,
Their lifeblood is the strong cement
  That builds and binds the nation's wall.

By Denis A. McCarthy

The Typhoon in Japan

The worst storm ever known since the Orient began making records struck on Friday, September 21. Osaka suffered most: a building of the Episcopal Girls' School collapsed, killing 15 and injuring others. In Kyoto a dormitory of the Doshisha University Commercial College was demolished, no students were injured, but the new building of a nearby primary school fell on 500 children. There and at Kobe College tiles flew wildly, windows and doors were blown in, trees uprooted, streets piled with wrenched-off branches, electric service stopped —police and boy scouts directed traffic with paper lanterns.

In Osaka 1,600 were killed.

A Batch of Layettes

The offices of the Home Boards at 287 Fourth Avenue are usually a very prosaic place. Occasionally, however, they take on a domestic if not a romantic air, particularly when a batch of layettes are passing through on their way from friends in the East to parsonages and schools where babies are expected in the South and West. One woman in New York engages unemployed women to make baby things; other layettes come from church groups. Anybody interested in this most inspiring form of helpfulness should communicate with Mrs. Mary D. White at 287 Fourth Ave., New York City.

A Series of Sieges

Miss Martha Lindsay, principal of Blanche Kellogg Institute in Santurce, Puerto Rico writes: "Everything is going strong, even the 'flu.' A week ago we began a siege of that and so far fifteen of the family have had it.

"The week I came back mosquitoes were also going strong. We have never had such a plague of them as we had for several days. But that is over too. Then we have had our annual siege of nervous prostration over hurricanes. One passed to the south of us last week and while it played around down there, we held ourselves ready for any freak turn it might decide to take."

Personals

Rev. John C. Wright, former president of Brick Junior College, was led by its temporary closing in the summer of 1933 to turn from the educational work for which he had been trained at Oberlin to temporary service as acting pastor of the First Church of Atlanta during the absence of its regular pastor, William J. Faulkner, and proved to be an inspiring preacher. When Mr. Faulkner resigned to go to Fisk University, Mr. Wright was called to the regular pastorate of the First Church and was installed on September 9th.

W. A. Daniel, Ph.D., who has served on the administrative staff of the American Missionary Association since 1926, will be on leave of absence during the present academic year. His purpose is to study under Professor Robert E. Park of the Department of Sociology of the University of Chicago. He plans to dig deep into the subject of Negro leadership with the hope of publishing a book on that subject. Both his training and experience fit him to explore this fascinating field of investigation, while the results of his research will bring both information and inspiration to Negro youth.

Dr. Horace S. Thomas of the Albert Victor Hospital in Madura, India, has been awarded the silver Kaiser-i-Hind medal by the Government.

Dr. Edgar H. Brookes, the new head of Amanzimtoti Institute, Adams, Natal, South Africa, came to Natal from England as a child with his parents, was educated at Pietermaritzburg College, Natal University College, and privately, took his M.A. degree in 1920 and his D.Litt. degree in 1924 from the University of South Africa. He had seven years experience in the Union Public Service, was an instructor in the Department of History at the University of Pretoria, and in 1925 became head of its Department of Bantu Studies. Two years ago, when this university changed its policy in regard to bilingualism, he resigned and became manager of the endowment fund campaign of the South African Institute of Race Relations, and was so successful that the Institute is now a self-supporting organization. He has become the most outstanding member of the Oxford Group Movement in South Africa. His book, *Native Education in South Africa,* has had a great influence. This was preceded by *History of Native Policy in South Africa* and *The Political Future of South Africa.* He has now in press *The Color Problems of South Africa.* Mrs. Brookes, Heidi Bourquin, is the daughter of Rev. Charles Bourquin, one of the leading members of the Swiss Mission.

Richard Maynard, son of Rev. and Mrs. Harrison A. Maynard, missionaries of the American Board in Izmir, Turkey, is to be a tutor in the American College, Tarsus, this year.

Miss Florence Floyd of the Foochow Mission of the American Board has joined the staff of the Girls' School in Saloniki, Greece, replacing Elizabeth Webster, a term worker.

Harry R. Miles, formerly associate secretary of the Board of Ministerial Relief, and Mrs. Miles returned from a six-months trip to Europe on September 23. Immediately upon landing they went to New Haven, and then to their country home at Marlboro, Vermont. On November 1 Mr. Miles will return to New York for three months of special service to the Board of Ministerial Relief in connection with the raising and disbursing of the Christmas Fund. He recently wrote: "Great as our trip has been, I am glad to be back with my own, and we both appreciate relief from daily packing. I shall revel in the freedom of Marlboro. We have seen little that is lovelier than Vermont."

John G. Dickey, for twenty years a general worker among our churches in North Dakota has resigned to assume the pastorate of the church in Klamath Falls, Oregon. Under such varying titles as General Missionary, Assistant Superintendent and Pastor-at-Large Mr. Dickey has journeyed up and down the Dakota plains faithfully listening to the troubles of both churches and ministers and patiently befriending everybody during the past two decades. If he ever worried nobody ever found it out. His smile has been a North Dakota landmark which will be greatly missed. At Klamath Falls he will have an opportunity to concentrate all of his energies in one spot, and to meet the needs of a most interesting home missionary situation.

Rev. William J. Faulkner, granted a fellowship a year ago by the American Missionary Association, made an excellent name for himself at the Chicago Theological Seminary, both as a student and as a person of abounding friendliness. Although he intended to return to his church, the First Church of Atlanta, Georgia, he has now accepted a call to be Director of Religious Activities at Fisk University, which was pressed upon him by President T. E. Jones during the meeting of the General Council at Oberlin. In this new capacity he will have an unusual opportunity to touch intimately the lives of the students in a leading Negro university. He is also expected to be available for teaching in young people's conferences in summer. His fine personality and penetrating understanding will do much to enlighten the minds and quicken the emotions of the youth of our churches concerning the problems arising from our racial differences.

In Memoriam

Rev. Elias J. Sipes

One of the most picturesque figures among our Montana pastors was removed by the death of E. J. Sipes on September 13. Born in 1878 and ordained in 1912, for eight years he served the churches at North Adams, Durand and Chassell, Michigan, before going west to Montana in 1921. For thirteen years he was pastor of the home missionary church at Ekalaka and minister at large to all the regions adjacent. At one time he preached regularly in a community seventy-five miles distant. He was the only pastor in Carter County and responsible for the religious life of an area one hundred miles long and fifty miles wide in which he at times maintained a dozen preaching points.

During one of his Michigan pastorates Mr. Sipes had studied bacteriology

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and also acquired an excellent microscope. On coming to Ekalaka he found that he was better equipped in this regard than the local physician, whom he began to assist as circumstances made advisable. When some one came to town for medical help and found that the doctor was fifty miles out in the hills Mr. Sipes did what he could to help out in the emergency. In a sparsely settled, widely scattered and poverty stricken country such a "doctor's mate" proved a great blessing on many occasions.

Although living in one of the few remaining frontier areas Mr. Sipes did not neglect the aesthetic aspects of life. In Ekalaka he erected a stone church which was known as "the cathedral of the plains" because of its beauty—and he also trained an orchestra.

Ill health had led Mr. Sipes to resign his pastorate at Ekalaka last spring. He had accepted a call to Judith Gap and was expecting to take up his new duties there on September 1 when overtaken by the illness which proved to be fatal.

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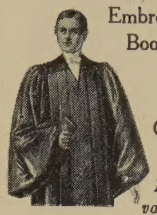

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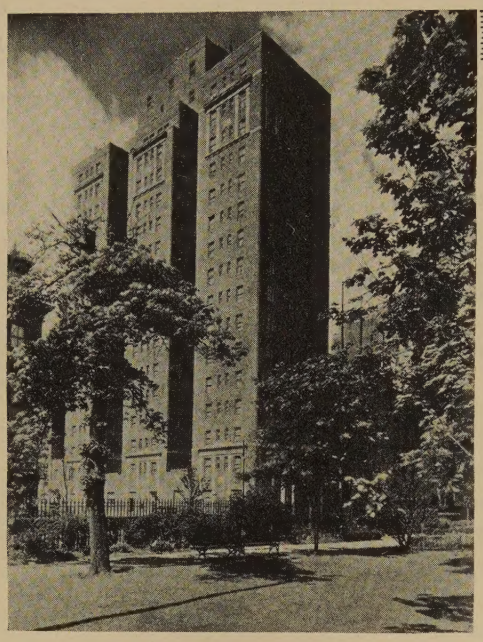

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William Nesbitt Chambers

Rev. William N. Chambers had his heart set upon going to Japan when he graduated from Princeton but was sent instead to Turkey. He and Mrs. Chambers landed in Erzroum in the late autumn of 1879, soon after the close of the Russian-Turkish war. This fortified frontier station was but a few miles from the Russian military town of Kars and was on the borders of Koordistan.

While his work was primarily among the Armenians, Erzroum was strongly Turkish. During the war the station had been occupied by the Russians and was, when he arrived, crowded with destitute refugees of many races.

Mr. Chambers was a general missionary who gave himself to whatever needed to be done, and he entered upon his task with vigorous determination. He seems to have been fated to be in the center of social, political and religious upheaval from the time he set his feet in Erzroum to the day of his death in Beyrut fifty years later. He lived in the midst of human catastrophe and political uncertainty and revolution throughout his entire missionary career as few others have been called upon to do. In the Erzroum field to the destruction left by the Russian war were later added the horrors of the Armenian massacres to which he turned his efforts for relief with unremitting devotion.

He was transferred to the more quiet field of Adana in Cilicia because his and Mrs. Chambers' health was impaired by the high altitude and the strain of massacres and their consequences. He had not been long in Adana when there broke out the race warfare and accompanying atrocities, during which two of his colleagues were killed and he himself escaped as by a miracle. An Armenian whom he was attempting to protect was murdered in his arms.

Then followed the great war when he together with his colleagues gave themselves to the effort to salvage as far as possible the doomed Armenian refugees. In the protracted work of life and child saving with funds supplied by the Near East Relief Dr. Chambers rendered long and distinguished service.

After retirement, because of age and broken health, he chose to spend his last days in the country and among the people he had so long and ably served. He made his home with a daughter in Beyrut, where he kept in close touch with the Christian work in that part of the world. His interest did not flag.

The Christian fortitude and uncompromising courage with which Dr. Chambers met heartbreaking conditions incident to his missionary life and work are well known to his colleagues, and the wisdom as well as fortitude with which he faced and met every emergency. Hopeless, destitute and helpless men, women and children, Koordish chiefs, Turkish, French and British officials turned to him in confident trust and to each he gave the best he had. No duty was ever shirked, no opportunity to render help where most needed was ever allowed to pass unheeded. To all he represented the Christian missionary and friend more eager to serve than to be served, preaching the Christ by a life that kept back nothing for itself.

Six years ago Dr. Chambers published a little volume of 125 pages of reminiscences under the title of "Yoljuluk, Random Thoughts on a life in Imperial Turkey." This contains a modest story of an adventurous and constructive life. In this volume the author records the four things that have emphasized themselves in his experience:

"The marvelous ability of human beings to endure suffering and survive. The sustaining power of moral perception. The overcoming power of spiritual perception. The restraining and inspiring power of the Gospel."

JAMES L. BARTON

The Chronicle

APPOINTMENT

August 28. Mr. Richard E. Maynard of Topeka, Kansas, for a three year term of service as a teacher in the American College, Tarsus, Turkey.

FURLOUGHS AUTHORIZED

September 18. Rev. and Mrs. Clarence S. Gillett, Rev. and Mrs. Floyd L. Roberts of the Japan Mission, beginning in the summer of 1935.

September 18. Miss Charlotte B. DeForest of the Japan Mission, beginning in the summer of 1935.

September 18. Dr. and Mrs. Walter F. Hume of the Marathi Mission, beginning in the spring of 1935.

September 18. Rev. and Mrs. Philip D. Dutton, Mr. and Mrs. Lewis L. Gilbert of the North China Mission, beginning in the summer of 1935.

September 18. Rev. and Mrs. Paul R. Reynolds of the North China Mission, beginning in the summer of 1935.

SAILED FOR THE FIELD

September 3. From Los Angeles, Dr. and Mrs. Walter H. Judd, joining the North China Mission.

September 23. From Boston, Dr. and Mrs. Merlin W. Ennis, returning to the West Central Africa Mission.

ARRIVALS ON THE FIELD

August 00. At Adams, South Africa, Mr. and Mrs. John A. Reuling, returning to Amanzimtoti Institute.

September 2. At Istanbul, Turkey, Mr. and Mrs. Herman H. Kreider, Miss Harriet Yarrow, Mrs. Emily R. Block, Miss E. Jeannette Odell, Miss Jessie E. Martin, returning to the Near East Mission; Mr. Howland H. Bailey joining the Mission.

September 10. At Saloniki, Greece, Miss Florence A. Floyd from Foochow China to teach in Anatolia College Girls' School.

ARRIVALS FROM THE FIELD

July 25. In San Francisco, Miss Hazel M. Atwood of Foochow, China.

August 13. In Vancouver, B. C., Dr. and Mrs. Percy T. Watson of Fenchow, North China.

August 21. In New York, Miss Isabelle M. Phelps of Paotingfu, North China.

August 21. In Los Angeles, California, Miss Katherine Merrill of Matsuyama, Japan.

August 30. In New York, Miss Fannie E. Ellener of Chikore, East Africa.

August 30. In New York, Mrs. Elsa Feichtinger Keene of Izmir, Turkey.

September 00. In San Francisco, Rev. Dean R. Wickes of the North China Mission.

September 22. In Los Angeles, Mrs. Dean R. Wickes of the North China Mission.

September 7. In New York, Miss Helen H. Smith of Foochow, China.

September 8. In New York, Miss G. Evelyn Fox of Cagayan, Philippine Islands.

September 20. In New York, Rev. and Mrs. Norman L. Rice of the South Africa Mission.

September 24. In New York, Miss Margaret Dow of Peiping, North China.

September 30. In Boston, Dr. and Mrs. H. S. Hollenbeck of the West Central Africa Mission.

BIRTHS

July 31. At Kodaikanal, India, a son, Robert Irving, to Mr. and Mrs. Carl W. Phelps of the High Clerc School.

August 26. At Davao, Philippines, a son, Curtis Whitfield, to Rev. and Mrs. Walter C. Tong.

September 7. In Peiping, North China, a daughter, Ruth Spaulding, to Dr. and Mrs. Leonard F. Wilbur of the North China Mission.

September 26. To Rev. and Mrs. William Tate Scott of Winston-Salem, N. C., a daughter, Lois Cotten.

MARRIAGES

September 1. At Philadelphia, Pennsylvania, Miss Gertrude N. Wood of the North China Mission and Mr. Samuel David Groff.

September 15. At Norwichtown, Connecticut, Miss Gertrude S. Avery, formerly of the Marathi Mission, and Rev. Ralph Krout.

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DEATHS

August 20. At Claremont, California, Mrs. Ursula Clarke Marsh, member 1868-1915 of the Turkey and the Bulgarian Missions.

August 29. At Sholapur, India, Loy Lewis, Jr., only son of Mr. and Mrs Loy L. Long of the Marathi Mission.

September 13. At Judith Gap. Montana, Rev. Elias J. Sipes, home missionary pastor.

September 12. Miss Ellen Howland, for many years connected with the Allen Normal School in Georgia.

September 17. At New London, Conn., Miss Elizabeth Sisson, member 1871-1878 of the Madura Mission.

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